THE NEW TESTAMENT CHURCH

MRS. ALMA WHITE

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THE NEW TESTAMENT CHURCH

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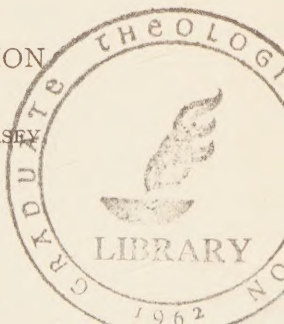

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PREFACE

IN presenting the second volume of The New Testament Church to the public, we do so with the satisfaction of knowing that its predecessor has met with much greater success than we anticipated. In compliance with the urgent demand for a second volume demonstrating Scriptural truths that we were unable to embody in the first, we send this volume forth with a distinctive mission to perform.

All down the ages the pen has supplemented and aided the tongue in the ministry of the Gospel, and today the demand is not greater for fire-baptized ministers to proclaim the truth from the pulpit, than it is for books written under the inspiration of the Spirit, and which uncompromisingly point out the errors and heresies of latter-day movements and leaders.

When the word of the Lord came unto the prophet Jeremiah, he was commanded to "root out, and to pull down, and to destroy, and to throw down, to build, and to plant." There

never was a time when heresy, delusions, hypocrisy, formality and false religions, were more prevalent or more strongly rooted than today. As a natural consequence, the way to heaven is obscured, the standard of righteousness which the Apostles laid down their lives to maintain, has been lowered, and the great multitudes are ignorant as to what it means to be a New Testament saint. Therefore it behooves every true follower of Christ to use all available means to spread Gospel truth. And to do this, one must follow the course prescribed for Jeremiah.

The Scriptural path that this volume so plainly marks out is not sought after by professors in the popular churches, who have sought a broad and easy road, and as there is no such way to heaven as their imagination has conceived, one can readily see what the outcome will be. Multitudes today in shunning the narrow way are making decisions that will land them in eternal night. May God use this book to awaken them to their peril.

THE AUTHOR.

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THE NEW TESTAMENT CHURCH

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CHAPTER I

THE POWER OF THE CHURCH TO PREVAIL IN PRAYER

THE New Testament Church prevails with God in prayer. When Peter was in a Roman prison at Jerusalem awaiting execution, prayer without ceasing was made for him by the Church (Acts 12). Herod had killed James, and intended to kill Peter also. He had the Roman Empire back of him, and, from a human standpoint, there was no hope for Peter's deliverance. The Church fully realized the conditions and what their loss would be, and they prayed until heaven and earth were moved, and the prison doors flew open. "The Church moved heaven and heaven moved the earth."

There is no power that can stand before a prevailing Church. Saints have a weapon that no earthly potentate can wield. In weakness God is their strength, and woe be unto those who stand in His way.. "The

effectual fervent prayer of a righteous man availeth much." When those who trust in the living God have reached the limit of their strength, they may expect something marvelous to take place. The enemies of righteousness may set themselves against them and try to carry out their wicked devices, but they cannot succeed. "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel" (Joel 3:16).

Herod Agrippa was the grandson of Herod the Great who killed the young children when Christ was born. He was also a nephew of Herod Antipas who murdered John the Baptist. He was ambitious and cruel, and craved the applause of the people, therefore the angel of the Lord smote him.

Peter was guarded by four quarternions of soldiers. He had been imprisoned once before and every precaution now was taken to prevent his escape. Chained between two soldiers, with the door securely barred, there was no possibility of his being released without divine intervention.

He was fast asleep when the angel smote him on the side and said, "Arise up quickly." He then told Peter to gird himself and bind on his sandals, and to cast his garment about him and follow him. The prison door flew open and out walked the prisoner with his heavenly escort.

When they reached the great iron gate, it also opened of its own accord. Glory be to God! He is worthy of all praise and adoration for His goodness to the children of men. His promises are yea and amen to those that put their trust in Him.

Let the ransomed hosts all praise Him,
Angels strike your harps of gold,
Magnify the name of Jesus
Where the gates of pearl unfold.

At daybreak, there was no small stir among the soldiers, when they found their prisoner gone. No wonder they were ready to do violence to themselves, knowing their lives would have to pay the penalty.

When Peter found himself on the outside, he was as one awakening out of sleep. The angel had left him to go the rest of the way alone. He needed no one to accompany him farther on his journey. The angel did for

him what he was unable to do for himself, and in like manner God deals with His children today. When the obstacles in the way are greater than they can remove, He sends them aid, but He refuses to work in behalf of those who are unwilling to do what they can for themselves.

The visit of the angel had been so sudden and mysterious, it was difficult for Peter to realize what had happened. Suddenly he came to himself and said, "Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews."

When Herod had killed James and saw that it pleased the people, he intended after Easter to bring Peter forth for execution, but the saints, though persecuted and despised, had power with God, which was much greater than that of the Roman Empire. Their unceasing cries were rewarded with Peter's presence.

The two chains with which Peter was bound symbolize actual and orignal sin, which require two works of grace to remove, and his deliverance was similar to that of one who has been delivered from the bondage of sin.

There was much excitement when little Rhoda told the saints that she had seen Peter at the gate. They affirmed that she was mad, —beside herself. Their lack of self-possession was no argument that they did not have faith for the apostle to be released, but it took them by surprise. They were expecting tidings to come in some other way, and how often this is true of those who pray! Their prayers are answered in a way least expected.

"God works in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

"Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sovereign will.

"Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

"Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

"His purposes will ripen fast,
Unfolding every hour;
The bud will have a bitter taste,
But sweet will be the flower.

"Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain."

There are those who pray to become more like Christ, they want more humility, patience and divine love, but when He puts them into a furnace and turns the heat on in order that the dross may be consumed, they fail to discern His purpose, and draw back, and complain at their lot. Without knowing their loss, they take themselves out of His hands, and consequently their prayers are not answered. They know there is a lack in their souls, but are unwilling to go through the process by which grace is supplied.

To do the will of God should be the greatest desire of every heart. When answer to prayer is deferred, He has a purpose in it that He may not wish to make known, but it will work out for good in the end. He delights to honor those who honor Him, and will punish their persecutors. "Vengeance is

mine; I will repay, saith the Lord." The child of God should remember that the weapons of his warfare are not carnal, but mighty through Christ to the pulling down of strongholds (2 Cor. 10:3-5). With the shield of faith and the sword of the Spirit, he can quench all the fiery darts of the wicked one.

HEROD SMITTEN OF GOD

According to Josephus, Herod appeared in a theater in Cæsarea in a robe made of silver tissue of admirable workmanship. The rays of the rising sun falling on his robe made it shine so bright that the people cried out, "Forgive us if we have hitherto reverenced you only as a man, but from this time we shall acknowledge you to be something more than mortal." The wicked king accepted this blasphemous flattery without a protest, and before leaving the theater was seized with pains in his bowels and cried out, "I whom ye call your god am now going to die!" He was carried away and died within five days. In a month after he had killed James and planned the death of Peter, worms were eating him up alive. How terrible is God's rebuke! Isaiah says, "The lofty looks of man shall be hum-

bled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low" (2: 11-12).

The judgments sent upon Herod were in answer to the prayers of the Church. They who agree on earth as touching anything, it shall be done for them (Matt. 18: 19). Many give way in the hour of temptation when the enemy makes his fierce assaults; they take things in their own hands, and failure is the result. Often one overestimates his own strength. If there are selfish interests at heart, this is usually the case.

When a person has been anointed by the Holy Spirit, he is not his own, he has been bought with a price, and his citizenship is in heaven. While all men are commanded to be subject to the ruling powers, one who has God in His heart must look to Him for protection from those in authority who would seek to destroy his spiritual influence and life. The kingdom of Satan will continue to flourish until Christ comes again, and if He did not overrule in the affairs of men, there would be no

true religion at His appearing. The world is at enmity against God and so it will be until sin has been destroyed and the kingdom of Satan overthrown in the earth. We are commanded to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Prayer will hasten Christ's coming kingdom, and it is the duty of the Church to pray until His throne has been established on the earth. Every word and act of wicked rulers against the saints will be brought into judgment by Him who numbers the hairs of our heads and counts the sparrows when they fall. The long night of sin will be brought to a close and the day will break for those who have patiently suffered and waited for His appearing. The eye of faith even now beholds the rosy-tinted morning that will herald the coming of our Lord and King to reign in glory on the earth.

CHAPTER II

PERSEVERING AGAINST OBSTACLES

MEMBERS of the New Testament Church persevere against obstacles. To succeed in the Christian life, means to have all the powers of the body, mind and spirit exercised in the service of the Lord, and to persevere against what may seem to be insurmountable difficulties. When everything seems to be the most unfavorable, a true saint, with the eye of faith, beholds the sun behind the clouds, and continues on his way. Doubt and discouragement have no place in the true Church. He that believeth not is condemned (Mark 16: 16, R. V.). It must be remembered that God's power reaches beyond the realms of human thought and energy, and when man reaches the limit of his resources and strength, God begins, hence the necessity of persevering. It is not a question of whether God is able or not, as some think, it is a ques-

tion of our persevering until He espouses our cause. He "laid the foundations of the earth, that it should not be removed forever. Thou coveredst it with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away" (Psalm 104:5-7).

It was no greater undertaking for God to create the world than to call the tiniest insect into existence. If man could be drawn away from himself, he would see God's infinite greatness, and would never be the same again. He beholds with natural eye the wonders of creation, yet fails to comprehend Him by whom all things were made. He lives in a "peck measure,"—in spiritual things he is circumscribed and non-progressive. He may be able to weigh the earth and measure the distances of the stars, he may look into the face of the "Queen of the Night" and foretell the various phases through which she will pass in her journey around the earth, he may feel the rays of the scorching sun and know the combustible materials of which it is composed; he may be able to catch the lightning and utilize it for his own purpose, and ride in chariots above the material world, but without a personal knowl-

edge of Christ, he is a mere pigmy, or speck in the universe.

Man has learned well the lessons of how to persevere in the pursuit of knowledge, pleasure and material gain, but to persevere against the opposing forces that would rob him of spiritual wealth is foreign to his make up. Untold treasures are at his command, but he staggers and stumbles and fails to see that which God has placed within his reach.

When a sinner feels his lost and undone condition, he is often seized with desperation and fights his way through to victory, but why does he so often lose his spiritual fervor and fail to persevere? In the atmosphere of the fallen church a drowsiness comes over him, a spirit of indifference takes hold upon him, and he soon relapses into the old life. Such is the chilling effects of sin, the miasma of which he constantly breathes. If one succeeds in obtaining spiritual warmth and food, he must contend for the faith once delivered to the saints. Above all he must persevere in prayer and watchfulness, heeding the voice of the Master in all things.

In the 11th chapter of Luke, Jesus gives us an example of perseverance. One who

was in need went to his neighbor at midnight and asked for three loaves of bread. Some friends on their journey had reached his house, at that late hour, faint and weary. He had nothing to set before them and was in great perplexity. Knowing that a neighbor near by had an abundance, he stepped over the bounds of propriety, and went to his house and knocked loudly on the door. He found that his neighbor was not disposed to arise and supply his need. Nothing daunted, he continued to knock. There was bread in the house and he was determined to procure it for his guests.

His neighbor answered, "Trouble me not: the door is now shut, and my children are with me in the bed." The door had been fastened for the night and may have been difficult to open. Besides, his children were asleep, and he was afraid that he would awaken them and his night's rest be broken. But these excuses would not suffice, and the importunate man continued to knock, until his neighbor arose and gave him as many as he needed. It is astonishing what perseverance will do, and when importunate prayer fails, there is unwillingness on the part of the suppliant to meet

conditions, and the difficulty in the way should be removed. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matt. 7: 7-8).

THE TRUE BREAD

Jesus said, "My Father giveth you the true bread from heaven * * and giveth life unto the world. * * I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6: 32-35). People are perishing for the bread of life because they will not go to Him and continue to knock at the door until there is a response. There is so much slothfulness in seeking spiritual blessings that but little is obtained. Not one in a thousand continues to pray until his hungry soul is fed with manna from above.

People know there are such experiences as justification and sanctification, but they lack perseverance and the determination not to be defeated in their efforts to obtain them. If they would only take a lesson from those

who exercise all of their energies in seeking worldly goods and honors, they would soon find themselves in possession of spiritual treasures, which would far exceed anything they ever thought it was possible to possess. The riches of salvation far transcend the riches of earthly crowns and kingdoms, and in order to obtain them, we must, with St. Paul, count all things loss and with indefatigable zeal press toward the goal.

RIGID TRAINING OF THE SPARTANS

Luke 16: 8 says, "The children of this world are in their generation wiser than the children of light." This may be shown by the perseverance of the Spartans in developing physical manhood. The children of Sparta were regarded as belonging to the state. Every male infant was brought before a council of elders, and if it did not seem likely to become a robust and useful citizen, it was left exposed in a mountain glen.

At seven, the education and training of youths were committed to the charge of public officers, called boy-trainers. The aim of the entire course was to make a nation of soldiers, who contemned toil and danger, and preferred death to military dishonor.

In the Olympic games, the Spartans more frequently than others, excelled and carried off the prizes. Boys were not taught the art of reading; rhetoric was despised, and the only mental training which they received had to contribute to the main object of developing the physical man. They learned and recited martial poems. They had a profound contempt for the literary attainments of the Athenians. Boys were taught to respond in the fewest possible words; their speech was always characterized by brevity. At public tables, the boys sat as silent at statues, and were not permitted to speak except when questioned. They expressed a great deal of sense in a few words.

From them lessons may be learned by those who are training for spiritual warfare, of which there is no cessation until the devil has been chained and locked up in the bottomless pit. The powers of darkness are everywhere arrayed against truth and holiness, and the only way to attain military prowess in this warfare is to follow carefully the instructions given in the New Testament by those who denied themselves the ease and comforts of life that they might successfully wage

warfare against the world, the flesh and the devil. The old-time saints forsook all to become soldiers of the Cross. The great desire was to be overcomers in this life so that they might reign with Christ in glory.

The Spartans were forbidden to engage in commerce or pursue any trade; all their time had to be passed in the chase or in martial or gymnastic exercises. It is said that the most peculiar feature of the Spartan institutions were the public meals. No extravagance was indulged in. The citizens all ate at the public or common tables. This was a part of their military life. In training spiritual warriors it is best to have them drilled under the same roof and eat at the same table.

The keys to the heavenly storehouses are in possession of those who persevere and are willing to go through rigid discipline, refusing to doubt or to surrender to the enemy their blood-bought privileges. There are not many cross-bearers, from the fact that so few people have a fixed purpose to do the will of God at any cost.

Jesus Christ subjected himself to the most rugged life possible, and thus set an example for His followers. The fact that salvation is

a gift, merited by no one, seems to give many the idea that but little effort is required to obtain it. When people seek for divine knowledge as for hid treasures, they will find it. There is much hard work and many difficulties to be overcome in taking the gold from earthly mines, and God wants people to be equally zealous in seeking for the imperishable riches.

The Spartan youths were taught to bear pain unflinchingly and not to even betray suffering by look or motion of a muscle. A story is told of a youth who had a fox hidden under his tunic. The animal became enraged and tore his vitals, but the young Spartan dared not manifest pain, and did not reveal his suffering by word or look.

God's children should take a hint and not bring dishonor on the cause by talking so much about what they have to endure. People go to extremes in order to obtain worldly honors, but how few there are who are willing to suffer privation and pain that they may win an incorruptible crown.

SHAM REVIVALS

In old-time revivals, men wrestled like

Jacob until they actually prevailed with God and obtained a clear witness to their salvation. Today, the popular preachers and churches let the unconverted slip through their meetings into hell, by making the way so easy there is nothing to be ventured or sacrificed. The conditions by which salvation is obtained are not preached, much less the people exhorted to persevere until they find it. Most preachers have a formula for seekers, and if the steps are followed satisfactorily, they pronounce them saved. In this way many are led to believe that they have received something from God when they have obtained nothing. Such persons bring reproach on the cause by making a profession, and the preacher is largely responsible. If the seekers had been importunate in prayer, they would have found obstacles in their way, confessions to be made, and so forth, and God would have broken up their hearts and His blessings would have fallen upon them. No one can believe until he is on believing ground, and the only way to reach this place is by perseverance. One must hold out until a response comes from above.

"And ye shall seek me, and find me, when

ye shall search for me with all your heart" (Jer. 29: 13). It sometimes takes days and nights of prayer before the victory is won. Some blessings are obtained only by fasting and prayer. Spiritual battles are fought on the knees, and when people are unaccustomed to kneeling for any length of time, they will find it hard on the flesh. It is said of John Fletcher that his knees were flattened through continual kneeling in prayer. We have seen seekers, who on being asked to hold up their hands at the altar, and attempting to do so, would soon let them fall like dead weights at their sides, simply because they were unaccustomed to it. It takes all of one's moral and physical strength to win battles in prayer. It means more than many think to be an overcomer.

The disciples failed to watch and pray in Gethsemane, because they were weary. There is no greater enemy to the Cross than the flesh. Paul understood this, and said, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." No good can possibly come from a life of ease and self-indulgence. There

must be an exercising of all the powers of the being toward God.

Some will seek the Lord when circumstances are favorable, but when things begin to get dark around them, and reproach and persecution come, they fail. Others are at their best when the fight is on and will persevere against all kinds of obstacles. The man went to his neighbor for the loaves at an unfavorable hour, but his need was pressing and this helped him to persevere.

Spartan mothers often trained their boys by placing bread upon a pole, where it would take an expert marksman to hit it, and having them practice throwing at it until they dislodged it. They had to get the bread or go hungry. The path to heaven is not strewn with roses; it is the same old, rugged route over which Jesus carried His cross. There are times when the Cross seems light, but at other times it takes great heroism and perseverance to bear it. To lay it down is to lose the crown and likewise the soul.

VICTORY CROWNS PERSISTENT EFFORT

There are times when the heavens seem to be brass and the most earnest petitions to

go no higher than the head, but God's ear is not heavy that He cannot hear, nor His arm shortened that He cannot save. Faith will triumph in the hour of suffering and trial. Never give up, must be the motto of all who would gain heaven. It is up hill to the end of the way.

Keep looking up, looking up,
The way will brighter grow;
Keep looking up, looking up,
Where joys eternal flow.

Daniel waited before the Lord three weeks, during which time he ate no pleasant bread, and he was rewarded by a visit from Gabriel, who said "O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong." If Daniel had failed in the three weeks' test, his loss would have been great, for the angel came to strengthen him and open the Scriptures to him, and to make known things that would take place in the last days. God cannot reveal the secrets of His word to those who do not persevere. To hunger and thirst after righteousness means to wait upon Him and persevere against all obstacles. The Bible becomes a new book to those who do this. They

find that its depths are fathomless, out of it come things new and old, the soul is enriched and fed, and spiritual manna is provided for others.

The man who went to his neighbor for bread would not be turned away while he had those in his house who were suffering for it, thus he proved to be a true host. All who would feed those dependent upon them for the bread of life, should persevere in prayer and the study of God's word until they have an abundance to give.

CHAPTER III

WATCHING WITH CHRIST

THE night before the crucifixion, Christ retired with His disciples to Gethsemane. In the hour of deepest sorrow He wanted only His closest friends to be with Him, so He took Peter, James and John apart from the rest of the disciples, to pray. To have had those present who did not understand Him, would only have added to His sorrow. John had leaned his head upon His breast and Peter had said, "Though all men shall be offended because of thee, yet will I never be offended" (Matt. 26: 33). It was a great privilege to be one of the three who were invited to accompany Him to a place of solitude and prayer. It was enough to cause them to put forth every effort to be all to Him that was possible on this occasion, but strange as it may seem, they did not appreciate their privilege, or in any great measure participate in His suffering.

They saw the blood dropping from His brow and knew that He craved their sympathy and help, but they gave way to sleep. He said, "My soul is exceeding sorrowful unto death: tarry ye here, and watch" (Mark 14: 34). Jesus was both human and divine. While He knew that He must bear the sins of the world, He craved human sympathy.

FOUND THE DISCIPLES SLEEPING

He went a short distance and FELL TO THE GROUND AND PRAYED. Then He returned and found the disciples sleeping. He said, "Couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." Their hearts were willing, but they did not exert themselves, and make the fight when the powers of darkness surged against them. They gave way to sleep and left their Lord and Master to suffer alone. He had told them to watch and pray, but they did not heed the admonition. The third time He returned and found them asleep, and they had no answer when He asked them if they could not watch with Him one hour. He said, "Sleep on now, and take your rest: it is enough, the hour is

"COULD YE NOT WATCH WITH ME ONE HOUR?"

come; behold, the Son of man is betrayed into the hands of sinners" (Mark 14: 41).

After the conflict was over, sleep undoubtedly left their eyes. Had they been faithful, they would not have fallen into temptation or forsaken their Lord when He was betrayed into the hands of sinners.

PETER FOLLOWS AFAR OFF

When He was taken to the judgment hall, Peter followed afar off. He afterward paid an awful penalty for his cowardice and shed bitter tears of repentance, but it was too late, what he had done could not be undone. He had no idea that he would ever bring such disgrace on the cause which he had so ardently espoused, but the enemy came like a flood against him as the result of his unwatchfulness. When Peter heard the blasphemy and the false accusations heaped upon Jesus, he no doubt would have given the world if he had stood true, especially after Jesus had addressed him personally in the garden. The very fact that He had called his name should have put him on his guard and made him feel responsible for those who were with him. He usually took the lead among the disciples and was nearly always spokesman, and his

example meant a great deal to them.

A GETHSEMANE EXPERIENCE

From time to time in the struggles of our Church, we have had to meet the powers of darkness in a hand to hand conflict, knowing we must conquer or all would be lost. On a certain occasion, a crisis was reached when it took every atom of our physical and spiritual strength to stand. We knew that only through the power of God was there any possibility of winning in the conflict.

In a Western city, which was noted for its lawlessness and crime, we opened a Gospel mission, almost at the peril of our life. With our open-air meetings, we blockaded the thoroughfares and were threatened with the jail. The city officials would promise us no protection and there was nothing ahead of us but defeat, unless God undertook for us. We were almost fainting beneath our burden when the Lord said, "Is there anything too hard for me?" This was sufficient, we knew He had undertaken our cause, and that if we proved faithful, success would crown our efforts. After weeks had passed with but little results, a revival broke out, and we were rewarded by seeing the fruit of our labor.

Rents were extremely high, and we secured the only room that could be found in the city where Gospel meetings could be held. The place was found in direct answer to prayer. We also opened a Missionary Home and furnished it, and were at the expense of having missionaries come from other states to take charge of the work.

We then returned home. After a few months had passed, the Lord showed us that the enemy had taken advantage of our absence and was about to capture the work that He had enabled us to start under so many difficulties. We made preparations to go and rescue it if possible, when a letter reached us stating the facts, which were just as they had been revealed to us.

TURNED TRAITORS

Two of those whom we had left in charge had turned Judas and were trying to get the mission and Missionary Home out from under our supervision. We knew that it meant more than losses that could be seen, for there was much more involved. Would God let the enemy triumph, was the question? If so, it would be useless to start a similar work in other cities. In fact we never would have had

the courage to try again if we had been defeated here. The course of our life would have been entirely changed. Had our calling been in vain? And must we surrender our ground to the enemies of the Cross? We determined not to give an inch until every effort had been put forth to hold that which God had put into our hands.

From a human standpoint, there was no hope, and it was only a question of a few days until we should be turned into the street. If we held the buildings, $70 would be due on the rents and would have to be paid at once. If we could get this amount, there might possibly be a chance of our keeping them, but we had no money and we knew of no source from which we could obtain financial aid. The owners decided that we could stay no longer than the end of the month and we had already received notice from one of them to vacate.

Our enemies, who could not endure our presence, moved away from the Missionary Home to stay until our time had expired, then they were expecting to return and take possession. But we betook ourselves to fasting and prayer, determined to hear from above. There

were but three of us that were united in this siege. A young woman and I prayed at the Missionary Home. A young man, one of the workers, who had all the interests of the work at heart, remained at the mission hall and prayed all night. Our rest had been so broken up we were badly in need of sleep when the siege began, but the Lord had ordered our steps and we determined by His help to conquer.

About midnight it seemed impossible to hold out any longer. We did all we could to overcome sleep, but in spite of our efforts we were afraid we would not succeed. When our sister ceased to make the struggle, it gave us some alarm, we begged her not to give up, telling her it was a crisis, not only in that city, but in our life's work. She listened patiently and then went fast asleep.

"O God," we cried, "are we left alone in this awful hour? Shall we give up the battle and let the enemy triumph?" At this instant we had a momentary vision of Gethsemane,—Christ agonizing while His disciples slept. We heard the voice of the Spirit say, "Can ye not watch with me one hour?" We had our bearings at last and renewed the battle,

determined to fight it through at any cost. It was indeed a Gethsemane experience. We asked the Lord for something out of the Word, and on opening the Bible our eyes fell on Mark 14: 37, "Couldest not thou watch one hour?" We were frightened at the thought of our danger. We knew the powers of darkness were surging against us and that the enemy of our soul was putting forth every effort to win in the struggle.

At 2: 30 in the morning, we began to feel that the imps of perdition were retreating. A wonderful change had come over us and though our sister continued to sleep, we knew that victory was near at hand. All drowsiness had left us and we sat at the feet of the Master in calm resignation to His will. We were comforted with many precious promises. The following especially were given us at this time: "For he spake, and it was done; he commanded, and it stood fast" (Psa. 33: 9). "For they intended evil against thee; they imagined a mischievous device, which they are not able to perform" (Psa. 21: 11).

The devil dared to suggest that these promises were not for us, but we resisted him and he was unable to drive us from our posi-

tion. Silently we waited until after four o'clock, then concluded to lie down, but we could not sleep. The angel of the Lord was near and we knew that we had conquered.

The next day about the noon hour the man who had turned traitor and was doing most of the mischief, entered the back door of the Missionary Home, pale, and trembling. He said to the young woman, who heard his steps when he entered the house and went to see who it was, "I am going to give up this fight; you tell Mrs. White she can keep the work." He gathered a few things out of his room and hurriedly departed. We learned afterwards that at the very hour he expected to close the deals with the landlords in regard to the rental of the two places, he received a letter from Manila with news that his son, who was in the Spanish American War, had been captured as a spy and shot.

This man also held a good position in one of the mines of that city, and during the morning hours before he had received the sad news of his son's death, while at his work, his mind had become a blank. This caused him to neglect something, which resulted in his almost losing his position. The two

events coming so close together frightened him so that he feared to proceed further with his plans to capture our work. He was divorced from his wife, and intended to marry a woman who had been divorced twice, whose former companions were both living. They were expecting to have the ceremony performed and return to the Missionary Home and turn out all of the workers who were friendly to us.

He had no idea that we would have the money to pay the rents when they were due, but to his surprise and that of others, we had the necessary amount. We asked the Lord to take these two persons out of the city, knowing they could do much harm. A few weeks later he was several hundred miles away almost in a dying condition. The affliction held on for months. During the time he wrote to us acknowledging his wrong. God was merciful enough to try to stop his intended marriage; he did not heed the warning, but further exposed himself to His wrath in marrying this woman, and this before he had scarcely recovered from his illness. After his marriage, he accepted a charge in the Methodist Conference.

CHAPTER IV

THE CROSS

THE Cross is under as much reproach today as it was when Christ was crucified. He was jeered at and mocked until His last breath; the rabble cried, "Save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe" (Mark 15:30-32). All classes of people reviled Him, of whom the priests and Pharisees were chief.

Modern professors have no use for the real Christ of Calvary; they worship Him only in name. They are on the broad way and the cross they claim to bear is a sham. There are no nails and thorns in connection with it, no travail of soul, no Gethsemane experiences; their profession is a gilded counterfeit, against which Satan has no fight to make. In his

schemes of deception, it suits his purpose exactly.

If he did not present something that looked like the Cross, he would not be able to attract the attention of the people. False religion always has truth mixed with error. Satan disguises himself as an angel of light and presents the truth with enough poison to produce death. True saints are few in number. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." Instead of Christ's being lifted up, the flesh is exalted, and while people talk about the Cross, sing about the Cross, and claim to be carrying the Cross, they know nothing of what it means. The modern professors are given over to the lusts of the flesh, there are very few who know how to control their appetites, yet the Scriptures plainly teach that no one can be a Cross-bearer who is given to over-indulgence.

THE DAY OF DESTRUCTION

Proverbs 23: 1-3 says, "When thou sittest to eat with a ruler, consider diligently what is before thee: And put a knife to thy throat, if thou be a man given to appetite. Be

not desirous of his dainties: for they are deceitful meat." There can be no church governed by New Testament principles without self-denial. Jesus warned the people lest their hearts should be charged with surfeiting and drunkenness, and that day come upon them unawares. Surfeiting is eating until satiety is reached, or there is an oppressive fulness. To eat and drink with hypocritica' professors, is to be partakers of their sins. It is fellowshiping the enemies of the Cross in whose hearts there is a sword which sooner or later they will use.

"The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words." This is the result of accepting compliments and favors from those who have flattering tongues. "Eat and drink, saith he to thee; but his heart is not with thee." A real Cross-bearer hates flattery, he will not fellowship those who are given to it, nor be enticed by their fair speeches. Wine-bibbers and riotous eaters of flesh are condemned: "the glutton shall come to poverty; and drowsiness clothe a man with rags" (Prov. 23: 21). Over-eating will cause people to become stupid and indifferent to that which pertains to spiritual things.

Many give themselves over to sleep, when they should be making a fight against the flesh. Soft beds will never develop sainthood, while ease and comfort are sought the multitudes are thronging the broad road.

Oh, for an uplifted Cross, where perishing souls may get a glimpse of the Savior's thorn-crowned head, His wounded hands and feet, and pierced side! It is Satan's device to keep it hidden from view, and the Savior from being presented to a dying world. A true disciple of Jesus must meet the gaze of the multitude and refuse to come down from the Cross. He must die to the things of the world, to the approval and honors of men, he must suffer the loss of all things, that he may win Christ. Not many are willing to make this sacrifice. They will suffer all kinds of privations and hardships for worldly honors, but the Cross, of all things, is the most distasteful to them.

The allurements from the Cross are many. The unsanctified are often moved by an unholy ambition to become great preachers or evangelists. When the Lord calls them to fill some humble place in His vineyard, they heed not His voice and are found without the Cross,

in other words, they have lost God out of their hearts, and are trying to bishop their own souls. Such persons continue to make a profession, and do more harm than good.

No one can be saved through his own merits, and every one should be satisfied with the lowliest place that he might fill in the Master's service. Paul says, "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

People are prone to measure themselves by their personal accomplishments, and to imagine that they are something when they are nothing. The only solution of the difficulty is to keep under the reproach of the Cross. Pride goes before a fall. Where there is no Cross, pride is in the heart. A proud spirit seeks worldly honors and applause.

There is nothing to show that the way to heaven has been made any easier than in the past. Christ said, "to them *all,* If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). This shows what it means to be a

disciple, and the sacrifice it will take.

A life of self-denial is galling to modern professors, they love pleasure, ease and bodily comforts. Their desires and lusts are like great maws that reach out after unlawful objects, no matter how devilish and damning they are. Often they are not satisfied within the bounds of common decency, but drop the reins on the neck of passion and rush onward to their destruction.

WHAT WILL THE END BE?

May the great God give them a vision of the tornadoes of His wrath that will soon sweep them beyond the reach of mercy; let them smell the brimstone that will wrap them in the flames of torment, that they may be willing to take up their Cross and search out the old paths. How few can say, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God."

When men are brought face to face with death, hell and the Judgment, they cease to have any controversy over a little sacrifice or

suffering. It will take the lightning bolts from the skies to awaken them to the horrors of eternal night, where the worm that never dies will gnaw at their vitals forever. When they find themselves within the black walls of perdition with no possible hope of ever making their escape, they will see the folly of having shunned the Cross. How awful will be their doom!

JUDAS SHUNNED THE CROSS

It was after the scene in the Garden of Gethsemane that Judas sold Jesus for thirty pieces of silver. Professors of Christianity today are selling Him for less than this amount. They refuse to keep under the burden of souls and to bear the Cross. They claim to believe in the doctrines of the New Testament and advocate the Cross, but do not practice what they preach. To bear the Cross and face the giddy throng is hard on their worldliness and pride. Any process that will mortify the flesh and kill people out to the world should be hailed with joy.

Satan has many ways to obscure the Cross; he tells new converts when they feel the reproach that they are out of divine order,

or their work is not pleasing to the Lord, and thus they are often induced to lay it down. They are in need of pastors and teachers to show them that to shun the Cross means to forfeit eternal life. There is nothing more dangerous than the friendship of the world. God does not want those who have the carnal mind dictating to His children. The result of ungodly counsel would be to lay down the Cross and seek a path strewn with roses. The adherents of the old churches have done this.

There is no longer any reproach in holding revival meetings in the modern churches and holiness movements, in fact those who seek the honors of men choose the ministry as being the best means to this end. If their real motives were made known it would be found that they have not the salvation of souls at heart. They shun the New Testament plan of house to house evangelism. Jesus sent the disciples and others out by twos to preach His word and to prepare the way before Him. He said, "As ye go, preach."

Every new-born soul feels a divine impulse to do this kind of work and should he lose his relish for it he is shrinking from the

Cross or has laid it down altogether. Those who refuse to endure hardness, loathe the Cross. They know nothing of a life of self-denial, they have turned Judas and sold out their Christ for a life of ease and sensual pleasures. They prize the friendship of the world, despite the fact that the Scripture says, he that would be a friend to the world is the enemy of God (James 4:4). Even their apparel betrays the love of the world.

CHAPTER V

THE CROSS (CONTINUED)

DANGLING from the watch chains of modern professors are the emblems of secret orders, which is conclusive evidence that they have no fellowship with Christ. No one who bears the Cross can fellowship idolaters, and such are they who compose the membership of the various secret orders. All idolaters shall have their part in the lake of fire (Rev. 21:8). How inconsistent for ministers of the Gospel to be yoked up with unbelievers in the secret orders. If they bore in their bodies the marks of the Lord Jesus their presence would be obnoxious. These ministers know nothing of the Cross, or the sacrifice that it takes to become dead to the world. Paul, who was an exemplary New Testament saint, said, "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, * * * In journey-

ings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren" (2 Cor. 11:24-26).

What fellowship would the lodge votaries have with St. Paul, or any one of similar character? They use tobacco and are often addicted to strong drink, being given over to all kinds of worldly associations, and to the indulgence of the flesh. Where does the Cross find a place?

There is scarcely any difference between the modern church and the secret orders; they may differ somewhat as to their operations, but at heart they are the same.

With an open Bible there is no excuse for any one's being kept in ignorance of the road to heaven. It has been marked out so plainly that there is no longer any doubt in regard to it. It is a rugged route, with suffering and reproach. There is no example given in the Bible of a person who lived a soft, indulgent life that ever made the race to heaven. The eleventh chapter of Hebrews discloses some things concerning the saints that all should profit by. "They were stoned, they were sawn

asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth."

CHRISTIAN WARFARE

Wherever the Cross is uplifted, Satan trembles, musters his forces and prepares for battle. He knows it is destined to bring about his final defeat, drive him from the battle-field, and leave him without a place of habitation in the earth.

It is only a question of time until the angel will descend from heaven with a great chain in his hand and bind the devil and cast him into the bottomless pit, where he is to remain a thousand years (Rev. 21:3). His time is short, hence the cause of his raging now. After the thousand years have expired, he will be loosed for a little season. He will then rally his forces and make another strenuous effort to regain his lost dominions, only to be utterly defeated.

Knowing that his reign of terror on earth is soon to be brought to a close, we receive

STONING OF STEPHEN

inspiration to continue to press the battle, in which three worlds are interested. There is no way to win in the fight without the Cross. To shun it means defeat. Hebrews 12: 1-2 says, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Great reward awaits those who patiently bear the Cross. The New Testament Church should not shrink from its reproach. It means nothing for one to have his name on a church book when the Cross is ignored. A great awakening will come sooner or later to those who have found a subterfuge in mere profession and membership in the modern church, where spiritual warfare is not being waged.

Every cross-bearer is compassed about with a great cloud of witnesses, the heavenly hosts are looking upon him, eager to see him triumph, which he will do if he patiently bears

it. Failure, under these conditions is an impossibility. Wicked men and demons are anxious to see him fail. The powers of perdition are laid under contribution to overthrow him and cause him to lay down the Cross. Evil spirits will harass him with doubts and fears, and bring before his vision pictures of defeat. At such a time he needs true heroism to shout the victory and press the battle against all obstacles. When a crisis of this kind is reached, many lay down the Cross and seek an easier way, the end of which is death and damnation.

When Amalek came out to fight Israel, Joshua had been put in command of the forces. Moses told him to choose his men and to go and fight Amalek, and said, "Tomorrow I will stand on top of the hill with the rod of God in mine hand." It may seem strange to some that Moses should have chosen Aaron and Hur, two of the principal men, and gone to the top of the hill, while the battle was raging in the valley below. Some would have said he was running from the battle, but he had a far different motive. By the Spirit of the living God he was led to the top of the mountain, where with uplifted hands the Cross was

prefigured, fifteen hundred years before Christ was crucified.

When his hands grew heavy and dropped at his side, the battle went in favor of Amalek, and when he could no longer hold them up, Aaron and Hur held them up for him and kept them steady until the going down of the sun. The two men on either side of Moses symbolize the two theives that were crucified with Christ. The scene of Calvary was there prefigured. The result was Israel triumphed over the foe. Joshua and his people discomfited Amalek and his people with the edge of the sword (Exodus 17: 13). God declared that He would utterly put out the remembrance of Amalek from under heaven. When people measure up to the Gospel standard, God will give them clear spiritual vision. Before He gives individuals or the Church enlargment, they must slay Amalek (the flesh). There is no way to do it without the Cross.

For years God has been training us to fight spiritual battles and has confounded the forces of darkness. He so orders the battle that our enemies are left in confusion. They do not understand our tactics in spiritual warfare, and thus their own weapons prove in-

effectual. In time of battle, light to the Christian is darkness to the enemy.

When God ordered Joshua to go up against Ai, He planned an ambush himself. The people of Ai thought Israel had retreated. No doubt they said, "They are cowards and have fled before us. We will hasten to pursue them." But instead of being cowards or compromisers they simply carried out divine orders, which resulted in the taking of Ai with all of its inhabitants, and the city was utterly spoiled.

The most appalling blindness and stupidity manifests itself in the lives of false professors who claim to be representatives of the Cross. They have no divine wisdom or spiritual discernment. Out of touch with God there is no source whence they can obtain help. Jesus addressed this class when He said, "Judge not, that ye be not judged." They have not the love of the truth in them, and their chief aim is to manufacture falsehoods and try to induce others to believe them. They hate God and are despisers of those that are good. They are like man was before the flood, when every imagination of the thoughts of his heart was only evil continually. The wicked antedilu-

vians no doubt cursed Noah and the ark, but the flood came and swept them all away.

The enemies of the Cross have come out against us in battle array, but God has said, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." Truly this promise is fulfilled in behalf of those who lift up the Cross from day to day.

CHAPTER VI

SUBMISSION AND SUFFERING

ANY ONE whom God has called into His service should be willing to suffer and make any sacrifice, that He may be glorified in his life. Nothing short of this will render his services acceptable.

When the Lord called us to make up the hedge and stand in the gap before Him (Ezek. 22:33), spirituality was rapidly declining among those with whom we had been associated. The churches and holiness movements, which claimed to have great spiritual light, were almost in total darkness, and in lifting up the standard we soon learned what it means to face opposition and proclaim a full Gospel, and during the eighteen years of our ministry, never for one hour have we allowed our energies to relax. There is so much to do and so few people who are consecrated, we have found no time to slacken our pace. Many times God has

worked miracles to keep us going, but He has never failed to supply grace and strength when needed.

COUNTING THE COST

From the very beginning, we knew that it would take all of our time and strength to press the battle, and that our help must come from Him who has promised never to leave nor forsake us.

To His anointed He says, "Mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him" (Psa. 89:21-24).

Jesus made a full offering of himself before He was ready to sit down at the right hand of His Father and share His glory. And those who would reign with Him must suffer the loss of all things. Paul understood the conditions by which salvation is obtained and kept, and said, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them

but dung, that I may win Christ" (Phil. 3:8).

2 Timothy 2: 11-12 says, "For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him." To be dead with Him means to have sin crucified. There is no other way, to live and reign with Christ, one must be holy here. Paul realized what the reward would be, when he said, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8: 18).

That which is obtained at a great price is usually appreciated. Many would like to obtain salvation without having to pay the full price, but they cannot secure it in this way. If so, it would be lightly esteemed, and there are those who would trifle with it as some have tossed diamonds over the billows.

CHRIST OUR BURDEN BEARER

The Lord knows what each person is capable of doing or bearing. He fits the burden to the shoulder. When it becomes too heavy, He will carry it himself. After one has become accustomed to bearing his load without

a murmur or complaint, it is often difficult for him to lay it down, even when he is permitted to do so. But the Lord is good enough to take it off of him and place it on the shoulders of others. We have known Him to be almost severe with some persons in relieving them of their burden when they were reluctant to give it up. The bitterness they experienced in carrying it at first had brought them so many blessings it had become a delight. Solomon said, "To everything there is a season, and a time to every purpose under the heaven." Promotions and changes will come in God's appointed time if He can have His way. The difficulty is that most people want to manage their own affairs, and when the burden chafes, they do not show a spirit of submission,—they murmur and want to lay it down. If they insist, the Lord will let them have their way, but they are the losers in the end. Great spiritual losses come in this way. The enemy gains ground, which is never recovered. When the Lord commits anything to a person's charge or lays a burden upon him, He will stand by his side until he has been released. How wonderful it is to think of His love to

humanity,—interested in the smallest details of every individual life.

O wondrous love, 'twas wondrous love that bro't
my Savior down,—
To die upon the cruel Cross He laid aside His
crown.
No one the bands of sin could break and set the
captives free,
Till Jesus made the sacrifice and died upon the
tree.

CHORUS:—

O wondrous love, 'twas wondrous love,
'Twas love that brought Him from the sky
To suffer on the mountain side,
And for His foes to die.

O wondrous love, 'twas wondrous love upon the
Cross He showed,
When from His hands and feet and side, the
blood and water flowed.
"Forgive them, O forgive," He prayed, the Father
heard His cry,
And will forgive the sins of those for whom He
came to die.

O wondrous love, such wondrous love should
melt the eyes to tears,—
God's Spirit oft is grieved away from those who
have no fears.

The messenger of death draws near and soon in
his embrace
Will be all those who spurn God's love and turn
away His face.

Christ was obedient even unto death. He did not try to save himself, but freely gave His life for others. He is our great example and teacher. To those who seek only to do His will, His words are sweeter than honey and the honey comb. "For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it" (Luke 9:23-24). He offers eternal life to all who will render Him a whole-hearted service, but those who seek to have their own way and presume upon His mercy, He has no word of promise. If they could but know their peril, they would see what a privilege it is to be wholly surrendered to Him and be willing for any place or service.

"What shall a man give in exchange for his soul?" To lose one's life means to suffer, but such suffering is only momentary compared to what lost souls will experience in the regions beyond. Any affliction, however long it may last, should be willingly endured, if God can be glorified through it. A reward i:

BEARING THE CROSS

awaiting those who count not their lives dear. There is nothing more uncertain than life. A change must come to all and is likely to come at any moment, therefore all should be prepared, lest the reaper,—death,—should come upon them unawares.

He hastens with sickle in hand to cut down the great and the strong as well as the weak, and no one knows who will be taken next,—often the one that is least expecting to go, hence the command to "Watch." Those who prize material things and put a small estimate on the life that is to come will see their mistake when it is too late. There are times when people are compelled to reflect, but they stifle their convictions, and plunge deeper into sin, and the result is they are cut off suddenly, and that without remedy.

REFINING FIRES

It is the Lord's plan to hold His people in the divine crucible until the dross has been consumed, but there are not many who will go through the process. Just at the time when the work is being accomplished that will adorn them for the spiritual temple they become restless, and

refuse to stand the fire. The result is they are turned over to their own ways to receive the reward of their disobedience and unfaithfulness. God does not forget. Forgetfulness is an infirmity that belongs to fallen humanity that will be swept away when the curse of sin is removed from the human race.

People usually rejoice when they are nearing the end of a long journey, and so it will be with those who are faithful in the Christian life, they will have nothing to regret, —no lost opportunities to lament. Having learned obedience and submission to the will of God the way will grow brighter until they enter the portals of light.

When the glory from the shining world begins to burst in upon their vision no tongue can tell their bliss. They will participate in the glory that Paul had revealed to him; the time that was spent here in service, sacrifice and suffering, will scarcely seem to have been a passing moment. Just to hear the "Well done, thou good and faithful servant," will be untold bliss. "Take this vain world, with all its pomp and pleasure, but give us the reward of the righteous."

CHAPTER VII

OBEDIENCE BETTER THAN SACRIFICE

THE person who says, "Lord, Lord," yet does not obey Him, has a sandy foundation under his house, and of course when the winds blow and the floods beat against it, it will fall. But he who hears the Word and does it, is like the man who digs deep and builds his house on the rock. The winds may blow and the floods beat against it, but it will stand because it is founded on the rock.

The only way to build Christian character is through obedience, which, by many, seems to be entirely overlooked. We are living in the fulfilment of prophecy, with the disobedient, unthankful, and unholy everywhere about us. Along with disobedience goes ingratitude. The two are so closely associated they seem almost inseparable. They indicate something in the foundation that is unsound, and sooner or later will cause the overthrow of the house.

Moses had forty years of experience as the leader of Israel. There were times when they were so disobedient and rebellious, God's judgments fell upon them and destroyed them by the thousands. If their bondage in Egypt had not been so galling he could have done nothing with them. God threatened to disinherit them and blot out their names from His book of remembrance, and it was only through the plea of Moses that they were spared.

How weary the Lord must be of those who are continually hearing His word and yet failing to obey Him! How long will He bear with such persons and extend mercy to them. Certainly the limit of His forbearance is often suddenly reached with those who are least expecting it, and when once He turns away and refuses to hear the righteous who make intercession in their behalf, their doom is sealed. God said of backslidden Israel, "Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth" (Jer. 15: 1). Often He would cut off the disobedient if it were not that He had respect for the prayers of certain persons who make a plea in their behalf. But even then the time comes

when He will utterly abhor them and cut them off forever.

When Israel disobeyed and murmured in the wilderness, His anger waxed hot against them. Many said, "Would God that we had died in the land of Egypt! * * And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey?" They had no appreciation of their privileges nor of being permitted to associate with Moses whom God raised up to be their leader and teacher. They were heady and selfish, seeking only the gratification of their depraved appetites.

Moses would have been far better off without them, as such persons always have a contaminating influence over others. They wanted to make captains for themselves and return to Egypt. There are always those associated for a time with God's people who prove untrue; their hearts are set to go back to the world. All they want is an opportunity. However great the reward may be that awaits them, to have their own way is the climax of all good to them.

MOSES PLEADS FOR ISRAEL

God said, "How long will this people pro-

voke me? and how long will it be ere they believe me, for all the signs which I have showed among them?" He was ready to smite them with pestilence, and Moses again stood in the breach and pleaded that His fierce wrath might be turned away from them. He wanted to avoid the reproach that would be brought upon the name of Jehovah, knowing that the Egyptians would say that God was not able to deliver them. He had no selfish motive back of his plea, and sought only to glorify Him who led them by the pillar of cloud by day, and the pillar of fire by night. His only plea was for mercy, saying the Lord is longsuffering and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty. God had borne with them from the time they had left Egypt, and when they had provoked Him to wrath He forgave them in answer to Moses' prayer.

Moses is a type of Christ, who sits at the right hand of God, making intercession for the purchase of His blood. Oh the heights and depths and breadths of the love of Christ! Like the fathomless, boundless ocean, who can measure its infinite depths. He says, "Come unto me, all ye that labor and are heavy laden,

and I will give you rest" (Matthew 11:28). God the Father cannot turn His Son away, who intercedes for the purchase of His blood. "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory." None need despair, for His mercy endureth forever. The prayers of the righteous avail much, and those who seek deliverance should, if possible, get the cooperation of others whom God delights to hear. If He cannot turn away His own Son, neither will the Son fail to hear those who are faithful in His service. He looks not on the outward appearance, but judges according to the motives of the heart. If their only desire is to glorify His name and build up His kingdom on the earth, verily, He will grant their petitions.

GOD RESPECTS CHARACTER

God is not a respecter of persons, but He does respect character. Abraham won His favor because of his faithfulness. He was made a priest to offer up spiritual sacrifices because he withheld not his own son. God said, "I will bless them that bless thee, and curse him that curseth thee." Through

Isaac all nations of the earth were to be blest. When Abraham stood the test on Mt. Moriah the riches of the kingdom were at his command. God had to bless his household in order to fulfil His own word.

Moses was true to God through the severest tests, even to the forsaking of a crown and kingdom. Forty years he bore with the weaknesses and infirmities of the children of Israel; he bore with them like a father bears with the infirmities of his child. The many and varied experiences he had while God was preparing him for his great work developed in him a nature of sternness and also of charity. He pitied those who had been brought up under unfavorable circumstances and did not lay upon their shoulders burdens heavier than they could bear.

While in the house of Pharaoh he learned the secret of his birth, which opened in his heart a fountain of love for his own people, whose afflictions he looked upon from day to day. The slaying of the Egyptian and the penalty that followed put him on his guard and enabled him to bear with the disobedient and rebellious. Aaron and Miriam, his own brother and sister, thought that he had too

much authority, that they should share a part of it. They said, "Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?" This showed there was jealousy in their hearts, which was sufficient, if there were no other reason, for them to be set aside. Miriam's punishment came in the form of leprosy, and for seven days she was shut out of the camp. Through Moses' intercession she was healed. This was certainly a severe lesson, but not more so than the occasion demanded.

Disobedience and presumption were at the root of the difficulty; the two go hand in hand, and the cure is always humiliating.

Apart from slaying the Egyptian there is but one account in Moses' life where he became a little overzealous,—this was when he smote the rock. Instead of speaking to the rock, as he was commanded, he smote it. The smiting of the rock symbolizes Christ, the Rock of our salvation, smitten by the law. Out of His side flowed blood and water. The water and the blood symbolize two works of grace; water is a type of regeneration, and the blood that of sanctification in which inbred defilement is washed away.

"And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the

MOSES SMITES THE ROCK

way which the Lord sent me, and have brought Agag the king of Amelek, and have utterly destroyed the Amalekites." He not only disobeyed God, but told a falsehood, saying he

had obeyed when he had not. He was told to utterly destroy the Amalekites, nevertheless he had spared Agag, their king. He said the people had spared the best of the sheep and the oxen. He tried to dodge his responsibility in the matter and lay it onto others, which is a common occurrence among those who are not what they profess. A person with the carnal mind can find plenty of excuses for himself. He had been commanded to destroy the Amalekites root and branch, but he spared Agag, their king, and brought him into the camp. Agag symbolizes the man of sin, who is bound in the heart when divine life is imparted to the soul. If a person is careless in the performance of his duties or lax in his devotion he takes the advantage and is likely to break his fetters and play havoc with the soul. While the old man lives in the heart one is never safe. He is not subject to God's law, as is shown by Romans 8:7. Agag was an enemy to Israel, and while he lived in their midst they were in danger. He may have feigned submission and said, "Surely the bitterness of death is past," but at heart he was an incorrigible foe.

Samuel knew that Saul had departed from God, and that he had spared the best of the

sheep and oxen because his heart was not right, and said, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (1 Samuel 15:22-23).

FEIGNED REPENTANCE

Saul feigned repentance and begged Samuel to pardon him and turn again with him that he might worship the Lord. But Samuel said, "I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel." Again he pleaded with Samuel, telling him he had sinned, and asked him to honor him before the elders of the people. Samuel was in great danger when he turned after Saul to worship with him. The only thing that saved him was the hewing of Agag into pieces. If he had not done this God would have cut him off from Israel. After this Samuel came no more to see Saul. Nevertheless he mourned for him until he was rebuked by the Almighty, who said, "How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel?"

Samuel feared to go and anoint David, lest Saul should kill him, but God commanded him to do so and he obeyed. He had a difficult task to perform, but his only safety was in obedience.

Saul was not only a great king, but he had been counted among the prophets, which made it hard for Samuel to give him up. Whom God rejects we must also reject. Saul was so blinded by unholy ambition that he could not see himself. He was madly jealous of David and for years sought to kill him. He refused to be admonished, and at last reached the limit of God's forbearance and was given over to demon possession.

No greater calamity can possibly befall one than to be under the domination of evil spirits.

CONSULTING THE WITCH

See the king of Israel, unable to communicate with God, going away in the shadows of the night to consult a witch. The law demanded that those who had familiar spirits should be slain, and Saul himself had destroyed many, but now in his awful extremity he is found asking counsel of the witch of Endor.

As a rebuke from the Almighty, once more he was confronted by Samuel, who appeared unto him as one from the dead. Saul had crossed the dead line and it was too late for him to

DEATH OF SAUL

repent. When Samuel ceased to make intercession for him, he was left to die a miserable suicide on the battle-field. "How are the mighty fallen in the midst of the battle!" (2 Sam. 1 :25).

Jonathan was raised up to stand between

his father and David, and when Saul died Jonathan's mission was ended. David sang, "I am distressed for thee, my brother Jonathan: * * thy love to me was wonderful." Jonathan sacrificed a crown and kingdom for David's sake, hence it was said of him, "How are the mighty fallen, and the weapons of warfare perished!"

CHAPTER VIII

ONCE IN GRACE, ALWAYS IN GRACE

THERE is no more unscriptural doctrine than that of "Once in grace, always in grace," and it seems strange that the devil could foist it upon the public, with so many examples proving that the claim is false. There are backsliders everywhere, those who once knew God and forfeited salvation because they failed to obey Him and walk in all the light.

The fact that people do fall from grace, perfectly accords with the doctrines of the Old and New Testaments. Saul was counted among the prophets, but he fell from grace and went to a suicide's grave. He was once little in his own eyes, but he gave place in his heart to envy, jealousy and hatred, and pursued David, the Lord's anointed,with relentless zeal.

The disobedient prophet was slain by a lion because he failed to obey God. He not only lost his divine commission, but also his life

and soul. Other Old Testament characters could be mentioned, who were once shining lights, but through disobedience they parted with God and their lives were brought to a close in ignominy and shame.

NO SECOND PROBATION

Israel backslid as a people and are wanderers on the face of the earth today, living examples of God's judgments upon those who have forfeited salvation. As a nation, they will be redeemed, but no one can come back from the dead and enter into another probationary state. When the soul and body separate, the destiny is fixed for weal or woe. THERE IS NO SECOND PROBATION,—nothing in the Scriptures that gives hope for another chance after death. Hence the importance of making the best of the opportunities of this life. Revelation 22: 11 says, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

Those whom Satan has made to believe there will be an opportunity to get right with God after death will wake up to their awful

fate when it is too late. If by any device he can induce people to continue in sin, he knows they will come within the range of his sickle and will form a part of his harvest, or the bundles that his angels will gather to burn.

"Blessed are the pure in heart: for they shall see God." None but the holy will see the face of God in peace. If the blood of Christ is not applied to the heart and all spiritual defilement washed away, there can be no reconciliation between man and God. He gave His Son to be the propitiation for sin, that through His death and atonement we might have access to Him.

How unscriptural it is to teach that if a person has once had salvation he cannot be lost, or "Once in grace, always in grace." The argument is that if a person is once converted he can commit sin and still have divine favor, in other words, Christ's righteousness is imputed and he goes on in sin uncondemned. Imputed righteousness is effectual only when one is not accountable. God does not hold an irresponsible person accountable—the blood avails for him.

When one loses Christ, he has spurned his only Mediator and stands exposed to wrath.

"The soul that sinneth, it shall die" (Ezek. 18: 4). The moment a person with divine life transgresses the law, he dies a spiritual death. He may continue to make a profession and have a mental conception of salvation, but unless he repents and does his first works over, and divine life is again imparted, his so-called belief in Christ amounts to nothing, and he is counted among the transgressors, and will suffer a worse fate than those who have never known Him.

There are those who are always ready to accept a false doctrine or theory. If some votary of the "Once in grace, always in grace" heresy comes around, they will hail his message with joy and become more firmly established in error. After having once become settled in a false hope it is difficult to ever recover them. It is not an easy thing to repent and do the first works over. There are often what seem to be insurmountable difficulties in the way, and not many will humble themselves to bridge opposition and press their way to the Cross. The tendency is to drift farther and farther from God.

From the Old Testament we have Ezekiel 3:20, which is sufficient to banish all doubts

from the minds of those who have entertained the "Once in grace, always in grace" heresy. "When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand." When God says a righteous man who commits iniquity shall die in his sins, who has authority to change His word? There are those who try to do so, and thus wrest the Scriptures to their own destruction.

THE BARREN FIG TREE

It would be easier to change the laws of the solar system than those that govern the soul. To believe that one who commits sin will be exempt from punishment, simply because he was once righteous is inconsistent with all the teachings of the Bible.

"And on the morrow, when they were come from Bethany, he was hungry: And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but

leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter forever. And his disciples heard it. * * And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away" (Mark 11:12-21).

The above scripture sets forth God's judgments on those who have reached the fruit-bearing period and brought forth nothing but leaves. The Master came seeking for fruit, but did not find it. He had long borne with this tree, but it failed to bear anything to satisfy His hunger, and a withering, blighting curse was sent upon it. When a person in the Christian life is repeatedly admonished and fails to profit by it, the time will come when suddenly, like the unfruitful fig tree, he will be cut down. God says, "My Spirit shall not always strive with man" (Gen. 6:3). When one is least expecting, the Spirit will be withdrawn and his destiny sealed.

The Lord said to the Ephesian Church, "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou

repent." The members of this church had been faithfully ministered to by the apostles, but they were lapsing into the spirit of the world. John rang the alarm bells over their heads to try to awaken them from the spiritual paralysis into which they were fast sinking. They had been dealt with faithfully, but failed to make the best of their opportunities, and the long, terrible night that has no breaking was fast approaching for them. They were backslidden in heart and there was only one recourse,—to repent and do their first works over.

When God's judgments fall, they come like a flash of lightning from a summer thunder cloud. Before the noise is heard the stroke has been made and death follows in its wake. There are those for whom there has been much travail of soul, who have no appreciation of what has been done for them. When they should have been exercising all of their powers to overcome and be made a blessing to others, they are indifferent and unconcerned. They seem to think others are responsible for them, and that they should be carried along; they are nigh unto cursing, and God's judg-

ments would come quickly if the Church ceased to pray for them.

There was no vine-dresser to plead for the fig tree near Bethany when Jesus pronounced His curse upon it, and it dried up from the roots. The next day when the disciples saw it, they marveled that it had so soon withered away. When God begins to work, He works quickly. When forbearance ceases to be a virtue, He moves people out of the way.

BARREN FIG TREE EXPERIENCES

In the New Testament Church, barren fig tree experiences are not unusual. We have known the Holy Spirit to suddenly withdraw from those with whom He had been pleading, and their hearts were left barren as a desert, after which their whole nature and attitude were changed. They became harsh and critical, and looked at those who were serving the Lord, with an evil eye. They would call good evil and evil good. Often we have pleaded with them and tried to believe there was still hope, but sooner or later we found that our efforts were in vain, and that we could lose the grace out of our own heart in trying to hold on to

them after God had withdrawn His Spirit from them.

Human sympathy often runs ahead of the Spirit. A true saint should always take sides with God, even though it should be against loved ones in the flesh. Only the resurrection power of Christ can bring those who are dead in sin to life. If He refuses to call them forth from the graves of spiritual death it is useless to weep over their lifeless forms.

We looked upon a beautiful field waving with yellow grain. The enclosure was made of stumps of old trees that had been dug out of the ground. If the ground had not been cleared, there could have been no wheat crop, and thus, bread would have been withheld from the hungry. It took hard work to get the stumps out of the ground. Perhaps they were blown out with dynamite. How well this illustrates the carnal mind: where it encumbers the ground of the heart it brings desolation and death. The Lord gives people every opportunity to get rid of it, and if they rebel and harden under the truth, they will forfeit spiritual life and be given over to strong delusions, or to believe a lie and be damned.

Luke 13 also gives a parable of a fig tree. "A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut it down." The Lord had spared the tree three years and the dresser pleaded for it, but there is no account that his request was granted. It is the tendency of people to hold on to those with whom they have long been associated; they are loath to believe that God will no longer bear with them, and through bitter experiences they find later that He has given them over into the hands of Satan, and left them to their fate.

A FEARFUL THING TO TRIFLE WITH GOD

It is a fearful thing to see one trifling with the living God, either in an unconverted or converted state. Many believers, through carelessness and disobedience have grieved the

Spirit away and become hopelessly backslidden. Those who fail to bear the fruit of the Spirit will be cut down sooner or later.

The man who was given one talent forfeited it, which means, he lost his soul (Matt. 25: 24-29). He was cast into the outer darkness, where there is weeping and wailing and gnashing of teeth. The burying of his talent is the same principle on which the fig tree was cursed. The five foolish virgins were shut out from the marriage supper; the fact that they were virgins and had lamps shows that they once had salvation, but failed to get their lamps replenished with oil.

It is plain to be seen that the advocates of the "Once in grace, always in grace" heresy are totally blind to the teachings of Scripture. Sin lies at the door, and they are unwilling to have their eyes opened to the truth.

What would please the devil more than to make people believe they can get to heaven after committing sin, without repenting and doing their first works over.

The advocates of "Once in grace, always in grace," quote John 10:28, "And I give unto them eternal life; and they shall never perish,

neither shall any man pluck them out of my hand." No one knows better than the devil how to wrest scripture. Man would be superior to God if he were able to pluck a soul out of His hand. Adam yielded to the solicitation of Eve to partake of the forbidden fruit, but she did not pluck him out of God's hand. He simply took the advantage of his free moral agency and plucked himself out. It was in his power to have resisted the devil. It would do away with man's free moral agency if any one could pluck him out of the hand of God. When he yields to temptation, he does it of his own accord. 1 Cor. 10: 13 says, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it."

The devil accused God of hedging Job in so that he could not get at him, and it is true, God does not suffer Satan to tempt one beyond his power of resistance, and when the soul is being pressed almost beyond measure, there is yet a way of escape. Neither men nor demons are able to overthrow one who walks

in the light and puts his trust in the living God.

John 15:7 says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Why would Jesus say, "If ye abide in me," if there is no possibility of backsliding? The very fact that he made this statement is proof that a person may lose the grace of God and die in his sins. If he abides in Him, he may ask what he will and it shall be done, but if he ceases to abide there is no promise that his petitions will be heard. Sin bars God from the soul. John 9:31 says, "Now we know that God heareth not sinners: but if any man be a worshiper of God, and doeth his will, him he heareth." When a sinner prays for salvation, he will be heard if conditions are met, otherwise there is no promise for his prayers to be answered.

It must be remembered that no person can repent unless the Holy Spirit works upon his heart, and the very fact that one is sorry for his sins shows that the Spirit is striving with him. A person may commit a crime and have only remorse. If Judas had repented, God would have forgiven him, but the Spirit had

left him and it was impossible. It was the remorse of the soul that caused him to commit suicide. When the Spirit intercedes, be assured God will hear.

THE PARABLE OF THE SOWER

In the parable of the sower, there are three classes represented which had salvation, but there was only one class that retained it. The seed that was sown by the wayside was gathered up by the fowls. These unclean birds symbolize evil spirits.

There are multitudes who come under the second class. They have no root within themselves, in other words, they do not go deep enough. They are surface plants and are unable to stand when tribulation and persecution come. The consequence is they fall away and are found among those who forsake the way of righteousness.

The seed was sown among thorns, and the cares of this world and the deceitfulness of riches robbed those who received it of eternal life. There are perhaps more that fall away of this class than any other. They fail to crucify their appetites and lusts, they seek the honor that comes from men and desire the

things of this world more than the things that pertain to eternal life. After such persons fall away, it is almost impossible to deliver them from their idols.

Paul, in his letter to the Corinthians, said, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27). Paul used all his energies to keep in the will of God; his spiritual, mental and physical powers were all brought into action, lest he should miss the goal at the end of the race. No one realized better than he the truth of his own statement that the Spirit lusteth against the flesh and the flesh against the Spirit, therefore he kept his body under, lest after having preached to others, he should be a castaway. The hardships of his daily life prove he was true to his convictions. He suffered the loss of all things, and was determined to know nothing but Jesus Christ and Him crucified. There was no slacking up in the race which he started to run, and he continued to press on with vigor until his head was severed from his body on Nero's block. His testimony is found in 2 Timothy 4:7: "I have fought a good fight, I have fin-

ished my course, I have kept the faith."

Matthew 24: 13 says, "But he that shall endure unto the end, the same shall be saved." This accords with all other scriptures, and was spoken by the Master himself. "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

It is possible for those who have obtained salvation never to fall from grace, and every person should strive to this end. Prayer and praise are the motive power that bears the soul onward and upward, to neglect either is perilous, but such neglect is shown continually by those who wonder why they cannot make more spiritual progress. It is God's plan to keep people from slipping back into the slim-pits of this world. It is their privilege to be more than conquerors through Christ. But in spite of all this many lay the Cross down and lose their crown.

CHAPTER IX

HELL AND ITS TORMENTS

THOSE who do not want to give up their sins try to make themselves believe that there is no eternal hell. They ridicule the idea of a place of fire and brimstone where the smoke of the torment of the wicked shall ascend forever and ever. We often wonder if people are sane who harden themselves against the plain truths of the Bible. The future torments of the wicked are set forth in the clearest and most comprehensive language. There is not a shadow of an excuse left for any one who pretends to believe in the inspired Word.

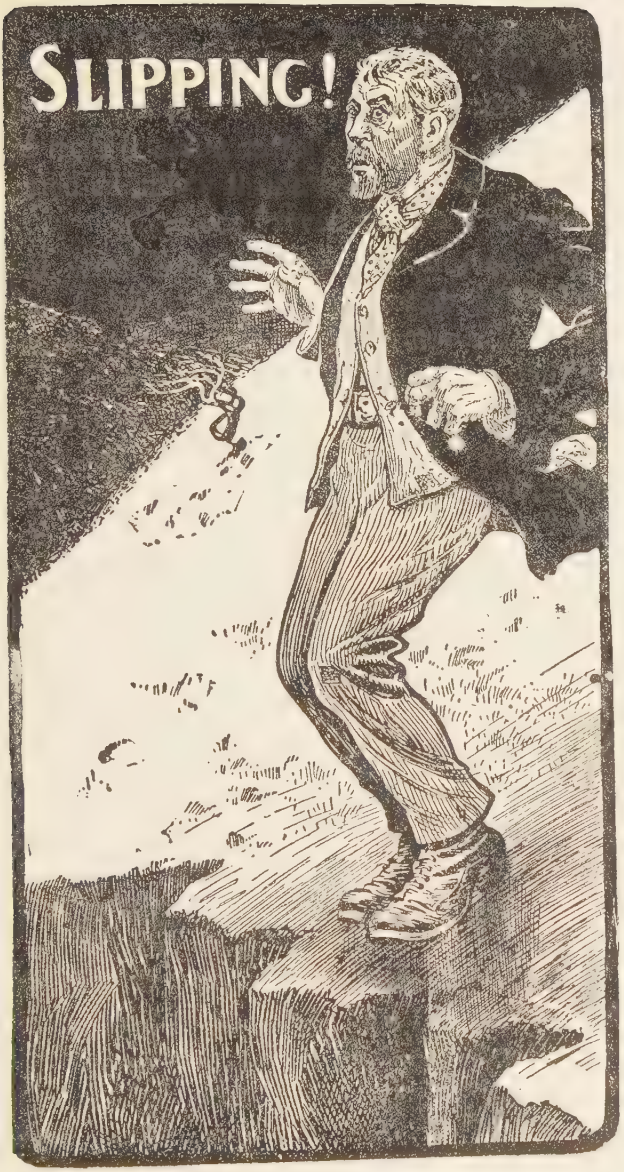
One of the arguments against eternal punishment is that God is too merciful to send people to such a place, but there is no scripture to sustain this argument. Jesus said to the hypocritical Pharisees, "How can ye escape the damnation of hell?" He certainly would not

have made this statement if there is no such place. Matthew 25 gives an account of the gathering of the wicked and the righteous before Him. To the goats on the left hand, the Lord will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." And again He says, "These shall go away into everlasting punishment." Everlasting means everlasting, and why should any one try to make it mean something else.

There is perhaps no person living that has not been burned with fire at some time, and knows that fire produces pain, which should be a constant warning to those who are trifling with sin.

Think of being wrapped in flames for one half hour, or walking on hot coals. Yet this gives only a slight idea of what hell will be for the ungodly. Many say they believe in hell, but do not act as if they did, or they would not commit sin.

Parents will make any sacrifice for their children, except when it pertains to their spiritual welfare. This of itself shows how far from God the human race has fallen. Those who have no concern for the future welfare of


SLIPPING!

themselves or those for whom they are responsible are more like the lower animals than intelligent human beings, and it would be better for them if they had never been born.

The person slipping over the brink has traveled the downward road until he is past saving. He represents those who have hardened their hearts and stiffened their necks and are suddenly cut off in their sins. No one is turned over to destruction until he has been sufficiently warned, but there comes a time when the mercy of God is turned to wrath, and the doom of those who have trifled with His Spirit is sealed forever. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." There are not many that have any conception of what it will mean to perish, and most people do not want to know, from the fact they are unwilling to give up their sins.

THE RICH MAN AND LAZARUS

In the 16th chapter of Luke we have the thrilling story of two men and the places alloted them after death. One was rich and the other poor. Of all the stories in the New Tes-

tament, whether in parables or otherwise, this has caused the greatest comment and given men the most concern.

Both died. One went to the place of torment and the other was carried by angels to Abraham's bosom. The all-important question is why should they be so widely separated? one in a place of bliss, and the other in a place of torment. Men who refuse to meet the conditions of salvation have spent much time trying to make themselves and others believe that the rich man was not in a place of everlasting punishment. But we prefer to take the Bible as it reads regardless of the opinions of men.

Those who try to lower the Gospel standard to their own level are deceived themselves and deceiving others. Satan deceived our first parents in the Garden of Eden and has continued his work of deception all down the ages, otherwise his kingdom would have been brought to desolation, and the day would have broken on the long night of sin. We are warned to beware of false prophets, who, if possible, will succeed in deceiving the very elect.

As the Gentile Age draws to a close evil men and seducers will wax worse and worse,

deceiving and being deceived. We are living in the fulfilment of this scripture.

The adherents of Millennial Dawnism, Adventism, and others, try to explain away the rich man's torments; their theories are very plausible to those who have no spiritual life or understanding. The promulgators of no-hellism are more to be feared than avowed infidels, because they mix truth with error. The Watch Tower prophet is the incarnation of demoniacal heresies, of which no-hellism takes the lead. Voltaire, Paine, Ingersoll and others of similar character are not to be compared to him. It would be far better for the public for him to come out and denounce Christianity altogether than to deal out poison with a sugar coating. Satan is shrewd enough to work a scheme of this kind on the unsuspecting in these last days. He is more subtle than ever before in the history of the world. He has long kept people in darkness concerning the Restoration of Israel, but now that they are being enlightened, he has chosen the Watch Tower prophet and others to pervert the truth on this subject. Such persons are the very incarnation of all

manner of false doctrines. No-hellism is their central theme.

DID CHRIST DECEIVE?

If the story of the rich man and Lazarus

LAZARUS AT THE RICH MAN'S DOOR

be not true, but only symbolical of the state in which the Jews are today, as the false prophet says, then Christ, like the false prophets and

their followers, would be a deceiver. What motive could He have in describing a place of fire and brimstone where a man is begging for a drop of water to cool his tongue, unless He intended to impress humanity with the fearful consequences of a sinful life?

If we can better understand what the torments of the wicked are by the terms fire and brimstone, what reason has any one to doubt that the suffering is correspondingly as great, even though fire and brimstone should be only symbolic terms, but we do not doubt in the least that it is actual fire and brimstone.

No-hellites and annihilationists expect a police judge to act with more sense and authority in performing his duty in reining up criminals and punishing them than they do the God of all creation, whose laws wicked and unrepenting men have outraged. They have rejected and crucified His Son and refused to repent, and yet they expect a righteous God to bear with such criminals and let them go on unpunished. Nay, verily, the blood of His Son will have to be accounted for. The guilty ones whether Jews or Gentiles, who refuse mercy at His hand,will have to pay the penalty. Matthew 25: 41, as before stated, tells what

this penalty is, to the wicked He will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." God knew that the no-hell advocates would rise up in the last days when the devil would do all in his power to populate hell, and gave the story of the rich man and Lazarus so as to leave no doubt as to the state of the wicked after death. But of course there is nothing that the devil and his emissaries will not undertake if there is a possibility of accomplishing their ends.

The Millennial Dawn theory is that the hell described in Luke 16, where the rich man is begging for a drop of water to cool his parched tongue, symbolizes the national death of the Jews. If this be true then the Watch Tower contradicts itself, for they believe the Jews are coming out of their spiritual graves, which of course is true. Why then is there no account given of the deliverance of the rich man if he had not gone to the place of torment to stay, who it seems knew his fate and did not even ask to be delivered?

Lazarus, who, these no-hellites claim, symbolizes the Gentiles, died and was carried by the angels into Abraham's bosom. Then, according to their theory, all Gentiles will

go unpunished. They also state that the rich man's wealth, fine linen, purple, sumptuous living, etc., symbolize the spiritual riches and power which the Jews possessed before their national fall. This is quite different from the statement Christ made when He said they were whitened sepulchers, full of dead men's bones. The Watch Tower claims the Jews were about thirty-seven years dying after the crucifixion. They were certainly spiritually dead when they crucified Christ on the Cross. They were given over to the works of the flesh; sumptuous living and gorgeous robes were the outcroppings of their corrupt hearts. They were rich in the things of this world, but paupers in the sight of God. They had so degenerated that God's judgments fell upon them, and when they died, as did the rich man, they went to hell, where they will remain forever. We have no account that they ever repented of their sins.

The rich man was a spiritual pauper. He lived to gratify his fleshly appetites, as the multitudes of every nation and clime are doing today. His wantonness and pride provoked God's wrath, and suddenly he died and went

to hell, where there is no possibility of escape.

THE FATE OF THE RICH

It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God (Matt. 19:24). Men may try to change this, but God's word will remain unaltered after they are beyond the reach of mercy. Those who broaden out the way and make it wide enough to take in rich men with their hoarded wealth, are tampering with the inspired Word, and placing themselves in a position to share the rich man's fate in hell.

Rich men rob and oppress the poor, and lord it over God's heritage. They harden their hearts and stiffen their necks and are cut off suddenly and that without remedy.

James says, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and

the cries of them which have reaped are entered the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you."

The no-hellites are spending all their time and energy trying to explain away the rich man's punishment, but in the face of this and many other scriptures they have nothing to say against those who are hoarding up wealth and consuming it upon their lusts. How can any one with an open Bible fail to see that the wicked will be punished, especially the rich. We pity those who are presumptuous enough to attempt to change the word of God. How can they expect to escape divine wrath when they try to alter the written Word and pull the standard down to their own level!

No person who is given up to fleshly indulgences can escape the place of torment unless he repents and obtains mercy. Luke 9: 23, says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

One may be poor, but if he dies in his sins, he will share the rich man's hell. God's plan

is that men shall be transformed, that all sin shall be rooted out, and their hearts filled with divine love.

The supposition that God will not punish the wicked because of His great love is unscriptural. Suppose the idea of letting all criminals go free should prevail today. What would be the consequences? The result of such a course is apparent to all. It is not doing justice to law-abiding citizens to let criminals go unshackled and unpunished, and the innocent would be at their mercy.

To punish the guilty is a part of God's universal law. When the spirits of wicked men are disembodied they must have a place of confinement. Otherwise they would light on some fair orb and pollute it. If Satan had been confined in the beginning he could never have tempted Adam and Eve. For some purpose the Lord permitted him to be loosed for a time. But sentence has been passed upon him and he has about run his course. He will be locked up sooner or later, not only for a thousand years, but afterwards will be banished to the lake of fire, where he and his followers will spend eternity in the fires that never shall be quenched. "And the devil that

deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever (Rev. 20: 10).

SYMBOLICAL TEACHINGS OF THE SCRIPTURES

In the lessons of the Old and New Testaments where persons are used to symbolize Israel in their dispersion among the Gentiles, the types show that they are to be restored. Joseph is one of these types; he was sold to the Ishmaelites and imprisoned in Egypt, but he was released and made the second ruler in Pharaoh's kingdom. Jonah was three days in the stomach of the whale. The whale symbolizes the grave in which the Jews are entombed in the Gentile sea, but Jonah was thrown out of the stomach of the whale onto dry ground. Lazarus, the brother of Martha, was in the grave four (three) days, but he came forth alive, and was divested of his grave clothes and let go to his house. So Israel will come forth from the grave of spiritual and national death.

The prodigal son, who also symbolizes the Jews, returned to his father's house. Other illustrations could also be given. But Abra-

ham told the rich man when he was requested to send Lazarus to dip his finger in water to cool his parched tongue that the gulf was fixed, in other words it was impassable. He said, "They which would pass from hence to you cannot; neither can they pass to us, that would come from thence." If the gulf is fixed, who can remove it? Can the adherents of Millennial Dawnism and Seventh Dav Adventism do it? They certainly cannot and there is not one hint that God will ever remove it. See the folly then of teaching the restoration of Israel if the rich man in hell is a type of them in their dispersion. If he could not cross the gulf or be restored, how can the Jews who have been dead two thousand years get back to the land of their fathers.

There was no gulf fixed between the stomach of the whale and the land, therefore Jonah was delivered. The bars of death could not hold Lazarus in the grave: he came forth a living example of God's power to resurrect Israel, not in the sense of bringing the dead to life, but to resurrect those who are dead in trespasses and sins. If the rich man in the flames of torment symbolizes Israel in their condition at the present time, why is he left

there with no one able to span the gulf between him and Abraham's bosom? Be assured that if any one is so unfortunate as to be consigned to the flames of torment, he will stay there forever.

We have heard men make statements that were far fetched, but nothing has ever appealed to us as being more ridiculous than the Watch Tower prophet's interpretation of the rich man's plea to have Lazarus sent to his father's house to warn his five brethren. This, he says, was the appeal of the Jews in the United States to the government for help for their people in Russia some time ago. It certainly seems that no one with reason could accept this.

Lazarus in his poverty symbolizes the saints who are without the gate,—shut out of the great steepled churches, where the members, as the rich man was, are given up to the works of the flesh. The bosom of Abraham is the inheritance of every true saint that dies in the triumphs of faith. 2 Cor. 6: 10 describes the life of a New Testament saint, "As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." Lazarus was a man of this

character. He was not given up, as the rich man was, to sumptuous living, but would have been satisfied with crumbs. It is easy to satisfy the appetitets of those who are wholly given up to God. They are not looking for highly seasoned meats and pastries; their bill of fare is very plain.

The companions of Lazarus were outcasts (dogs). Jesus made himself of no reputation, He was counted as the refuse of the earth that He might obtain eternal riches for us.

LOCATION OF HELL

The Bible locates hell in the center of the earth, the scientists have proved that the center of the earth is a molten mass of fire and brimstone. When Korah's company rebelled against Moses, the Lord let the earth open and swallow them up. They dropped down before the eyes of the people into a lake of fire and brimstone,—literal fire. Some might argue that fire could have no effect on disembodied spirits, nevertheless Jesus said that Dives was tormented in flames, and he begged for water to cool his tongue. If the tongue were only imaginary, his suffering was as great as if it had been real.

CHAPTER X

THE CURSE OF MONEY

THERE are no worse law-breakers than rich men, many of whom habitually break the laws of the land, but through the money power escape punishment. But their worst crimes are against God, who will rein them up before the great tribunal some day and give them their deserts. Those who lay up money are violating the direct command of Jesus, who said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: * * For where your treasure is, there will your heart be also" (Matt. 6: 19-21). People often say that their hearts are not set on their treasures, but this would make void the words of Jesus, who said, "Where your treasure is, there will your heart be also." The heart is always with its treasures. The only way to get the affections on

things above is to lay up treasures in heaven.

NOT THE AMOUNT OF ONE'S POSSESSIONS

God does not always look on the amount one possesses, His laws can be broken as easily with a few dollars as with many thousands. It is sometimes as hard to part with that which is of little worth as something valuable. Luke 14: 33 says, "So likewise, whosoever he be of you that forsaketh not ALL that he hath, he cannot be my disciple." This includes both rich and poor. The poor man may have something that his heart is set upon, which would be as difficult for him to part with as for the rich to part with great treasures. God looks upon the heart and requires a complete surrender of all. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. 6: 24).

Judas did not get the love of money out of his heart, and when the opportunity was presented, he sold his Christ for thirty pieces of silver. And some people sell Him for much less than this sum. If one decides against Christ, he will afterwards despise Him in his heart.

John 14: 23 says, "If a man love me, he will keep my words." A person who truly loves Jesus has nothing in his possession too good to give Him.

The world has an insane thirst for gold and is dashing hellward at terrific speed. Only an occasional person keeps free from the mania. To escape, one must call a halt and go in the opposite direction. Those who are in search for riches are on the wrong road, they will have to turn or lose their souls. If a captain at sea should find that the steersman has the ship headed toward the rocks, how would the danger be averted? Not by scrubbing the decks or setting the men at the pumps. These things would be good in their place, but if the ship is to be saved, her course must be changed, and so with those who are in pursuit of wealth, they will have to change their course and seek first the kingdom of God and His righteousness, and temporal needs will be supplied.

Many are engaged in secular employment whom the Lord has called to His service. The issues of life were set before them, but they continued to pursue their own course and

to labor for the meat that perishes. They heard the command, "Son, go work today in my vineyard," but heeded it not. They imagined their circumstances were just a little different from others, and said, "Lord, please excuse us." Some go to their merchandise, others to their farms, some have cattle to attend to, and there are those who have married wives(Matt. 22), and so excuses are made by all classes of people, and the Lord's harvest-fields continue to suffer for laborers.

God does not ask any one to do that which is impossible. He always opens the way for people to get out of their worldly entanglements, if there is a real desire on their part to do His will.

Money getting is the ruling passion of men's lives, and Satan is using it to damn the world. That which is highly esteemed among men is an abomination in the sight of God (Luke 16: 15). There is nothing more highly esteemed than money. 1 Timothy 6:10-11 says, "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O

man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." There could be no plainer advice given than this. It means to actually flee from the pursuit of money and follow after the things here mentioned. Those who serve God fully must literally obey.

Money lovers are criminals in the sight of God. The root of sin in their hearts bears all kinds of evil. They oppress and defraud the poor and harden themselves against those who are suffering for the necessities of life. Men could not become rich if they did not defraud the laboring classes. The Psalmist says that the earth is the Lord's and the fulness thereof. What right then have men to hold it for selfish purposes? They rob God, oppress the hireling, and starve the poor. How awful must be the hell of the rich! We have never known them to weep and howl over their sins and miseries that the Apostle James says are to come upon them.

They die as they live and go to reap their reward. Imagine the Stock Exchange in New York turned into a place of weeping and wailing by men who have heaped up treasures for

the last days. Such a thing will never take place under present conditions. It will happen only when God arises to shake terribly the earth, but it will then be too late for those who cry to receive help.

MURDERERS SOMETIMES REPENT

We have seen those who were guilty of the blood of their fellowmen cry to God for forgiveness, but not so with the rich man, who manifests no honest thought about the welfare of his soul. The murderer often slays his victim in a moment of passion, and afterwards is sorry for what he has done. Many are scarcely rational when the deed is committed, but, however the case may be, they are usually dealt with by the firm hand of the law, while rich men who hoard their wealth and allow the poor to die of starvation at their very threshholds, are allowed to go unpunished.

JESUS HAD NOT WHERE TO LAY HIS HEAD

Jesus said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." If the Son of God, who came to this world to re-

deem it, was without a place to lay His head what chance for heaven is there for those who do not follow His example. Matthew 10: 24 says, "The disciple is not above his master, nor the servant above his lord." Why do people run such fearful risks in choosing a different path from that the Master trod? Nothing is more dangerous than money,—the mammon of unrighteousness,—and to escape the allurements of the tempter, with his hook baited with gold, will take moral courage, and all the energies of both soul and body. Multitudes of all ages have been caught by it and made their beds in hell.

No one can imagine the awful eternity that people will spend in the flames of torment, who have gone against New Testament light on this subject. One of the greatest favors that God can show a person is to keep him poor. He may call it bad luck, but fortune has really favored him, and it is the best luck that could come to him.

"Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? * * Consider the

lilies, how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things" (Luke 12:24-30).

It is God's plan to keep His children dependent upon Him for what they eat and drink and wear, not that He would encourage indolence or indifference, but their supplies must come in accordance with His word. Whatever they do must be done as unto Him. If He cares for the birds and feeds them He will surely supply the needs of those who are giving all their time and strength to His service. He fed two millions of people in the desert and His arm is not shortened. His word assures us that He is the same yesterday, today and forever. "Sell that thou hast" is the divine injunction. God does not want peo-

ple so encumbered with the things of this life that they will be hindered in His service.

THE RICH YOUNG RULER

When the rich young ruler came to Jesus, he said, "Good Master, what shall I do to inherit eternal life?" Jesus questioned him in regard to keeping the commandments. His reply was that he had kept them all from his youth up. Jesus said, "Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. * * And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God" (Luke 18:22-25).

This young man came up to a crisis in his life where he made a deliberate decision between Christ and his earthly possessions, just as men are doing everywhere today. It is impossible for a camel to go through a needle's eye, and just as truly impossible for a rich man to enter the kingdom of heaven.

Why do people use all their time and strength in pursuit of that which will keep them out of heaven? One can have a slight idea of the disregard for the word of God when multitudes are giving no heed whatever to this all-important subject.

Rich men have trampled His laws under their feet, persecuted His prophets, martyred the saints in all ages, and reigned in tyranny over helpless and suffering humanity. They belong to the class unto whom Jesus said, "How can ye escape the damnation of hell?"

We believe that God has a better way for His children than to work for rich men, when the plan of salvation is thoroughly understood. The Hebrew children refused to bow down to Nebuchadnezzar's image of gold, they chose rather to burn than to bow. The result was they were cast into the furnace, but the Son of God was with them, and they were brought forth without the smell of fire upon their garments. Praise His name!

We have learned to do His will and to trust Him to supply all of our needs. No good thing will He withhold from them that walk uprightly (Psa. 84: 11).

There is nothing more deplorable than for

rich men to take bread from hungry mouths, and oppress the hireling in his wages. There are those among them who use the cloak of Christianity to deceive their patrons and employees. They hold them as bond-slaves as truly as the Egyptians did the Israelites in the days of old. There is no alternative with the employee, it is slave or starve. If the bond-servants could only get a glimpse of their Deliver, they would make a break for freedom and give God all their time and strength. Where there are no legal fetters binding people to serve godless task-masters, it is their privilege to lay their burdens down and enter the service of the Lord. To be a child of the King is worth more than all the wealth of the world. To have His peace in the soul is riches untold.

"The just shall live by faith" (Heb. 10:38).

CHAPTER XI

NO SPIRITUAL FOOD IN THE CHURCHES

LAZARUS was laid at the rich man's gate, full of sores. He desired to be fed with crumbs from the rich man's table, but the Scriptures do not say that he received them. Doubtless he was brought by those who were solicitous for his welfare, in hopes that he might receive that which was necessary to sustain life. He not only needed bread, but ointment, but there was none to administer unto him. The only creatures who gave him a friendly look were the bony scavengers that licked his sores.

The rich man had all that wealth could procure, and while he was a spiritual pauper, he was clothed in purple and fine linen and fared sumptuously every day. His servants were too proud and well-kept to recognize and feed a poor beggar. One can imagine the anguish on the face of Lazarus as the mem-

bers of this household went to and fro, untouched by his suffering and destitution. What a picture we have here of the heart of man,—deceitful above all things, and desperately wicked. The rich man's house was outwardly beautiful, but spiritually, it was like a whitened sepulcher, full of dead men's bones. Money, the god of this world, was enthroned there, and all were bowing before it. All that gold and silver could buy was being consumed upon their lusts, and their hearts were so estranged from righteousness, that they had no pity for one that was suffering at their very gateway.

The rich man and his house symbolize the fallen church. When Jesus uttered these words, He meant to rebuke fallen Judaism,—rich in the things of this world, but destitute of righteousness. If they had made no profession of religion, their sin would not have been so great, but they claimed to be the children of Abraham, with the oracles of God in their midst. They had been so long blinded to the truth that there was nothing that could awaken them to their woful state. They were self-sufficient and had the idea that there

was no other channel through which God could work than the one which their imagination had conceived. They had become indifferent to all the pleas of suffering humanity.

When Christ, their promised Messiah, came, they rejected and crucified Him, and thus exposed themselves to God's awful wrath. Divine retribution was the only recourse, and judgments were near at hand.

Lazarus symbolizes the poverty-stricken Church,—all that was left of the Jewish ecclesiasticism that was indorsed by the Almighty when Christ came. Lazarus was very weak when he lay a beggar at the gate. He represents those who said of Jesus, "This is very Christ," but they were despised and hated by the scribes and Pharisees. They were on the outside of the gate, exposed to the ravages of the enemy, and no helping hand came from those who were supposed to have their interests at heart. Mary, Martha and Lazarus, of Bethany, and the disciples, belonged to this class.

When Christ was born, there was no place for Him in the inn, and so it will ever be with true Christianity until the prince of darkness has been chained and cast into the bottomless

pit. The followers of the Nazarene will have to go without the gate, bearing the reproach of the cross, and be looked upon by those who are spiritually dead as outcasts.

The rich man had no spiritual ointment, neither did he have spiritual bread, not even crumbs, and so it is with the fallen church; they have nothing with which to sustain the soul. God is not in their midst nor in their thoughts. They use religion as a cloak. Some people join the church to get into society, others to advertise their business. Many go to the dead churches to have some place to go, often ignorant of the fact that in so doing, they are walking in the counsel of the ungodly, standing in the way of sinners and sitting in the seat of the scornful. It is impossible to affiliate with those whose hearts are not right and not be a partaker of their sins. In spite of the protest of the conscience, people will find themselves gradually letting down their standard of morals, and will have a secret desire for the things that were once repulsive.

PERILOUS TO FELLOWSHIP THE UNGODLY

It is perilous to fellowship the ungodly or to allow the ears to be receptacles for their

unsound logic or speeches. One should guard the powers of his being as he would his life, when once he has been spoiled through philosophy or vain deceit, as Paul says, he is almost beyond the point of recovery. A life of separation is the only way to make the race to heaven. To keep unspotted from the world, one cannot endorse sin in any form.

The Jewish hierarchy became so corrupt God let it fall, like a millstone, into the depths of the Gentile sea. Those old Pharisees, hypocrites and lying prophets went to hell, and the smoke of their torment will ascend forever and ever. There is another generation, however, or a remnant, that will possess the patrimony of Jacob and the time is near at hand.

The dogs that licked the sores of Lazarus symbolize the Gentiles who, on the fall of Judaism, received the Gospel. But those that now comprise the fallen church are nigh unto cursing. Like the rich man, they have need of nothing, or at least they think so. The Jews looked upon the Gentiles as dogs, and at the time they rejected and crucified Christ, the Gentiles were the only people that were friendly to the true Church. They had no

spiritual bread or ointment, but they were not hostile to Christ or His teachings. They were ready to accept instruction. If they had rejected the Gospel, the last vestige of spiritual life would have died out, but as did the dogs, who licked the sores of Lazarus, they ministered to the Church in its poverty and loneliness and were rewarded by becoming heirs of the promise and receiving salvation. In the meantime, God's wrath was poured out upon the Jews.

THE FALLEN CHURCH

Where the fallen church flourishes, there is no place for true Christianity; it must go without the gates, exposed to the scavengers and unclean birds. The devil is a mighty prince, he leaves the old churches without hope by thrusting out those who have any spiriautl life. After they are out he seeks to destroy them by exposing them to dangerous heresies, and wolves in sheep's clothing. Therefore the command is to beware of false prophets and those who would deceive, if possible, the very elect. Jesus himself had to go without the gate and suffer, and those who would follow His footsteps must

share His sufferings and bear His reproach.

There is no way to pay the price and retain the friendship of the world, for "the friendship of the world is enmity with God." Nearly two thousand years have elapsed since the great Jewish ecclesiasticism went to pieces, and during the period that has intervened, the Spirit of God has moved upon the nations. Great transformations have taken place and the civil governments have made progress, but the chill of spiritual death has settled down upon the old churches from which they will never recover. Their doom is sealed. Death and damnation await them. With the rich man, their adherents will lift up their eyes in torment and beg for a drop of water to cool their tongues, but it will be too late. They failed to profit by an open Bible and the pleadings of God's Spirit. With their inflexible wills, they held out against all the barriers that were placed in their way, and the sword is unsheathed with which to cut them down and consign them to their place with the rich man in torments. There is no changing the verdict, the eternal fiat has gone forth, God has spoken and who can annul!

Its members have forgotten the pit whence

they were dug, and plunged deeper into sin. They have laughed at God's word and scorned rebuke.

TWICE DEAD

In some places there are faint signs of life, in other places the people are lukewarm, and this class, God said, He would spue out of His mouth. But is a whole, the old church is twice dead, and like a putrefying corpse the awful stench is going up into the nostrils of God. How much longer will He forbear! Surely it will not be long until the nations will tremble and feel the power of His indignation. The lame, the halt, the blind are left to perish, and no real efforts are being put forth to save them.

The needs of the soul are all-important. These mortal bodies under the curse of sin, must return to dust, but the soul must live forever, either in heaven or in hell. Many try to ease their consciences by administering to the temporal needs of people, while their souls are left to perish.

Paul lightly esteemed bodily comforts, and said, "But though our outward man perish, yet the inward man is renewed day by day.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4: 16-18).

How can people with Scriptural light stay in connection with and support the fallen church? Certainly no one can be on safe grounds and do so. To linger where there is no hope of receiving the bread of life, is the greatest folly. Multitudes have looked in vain for it, only to be mocked with something that so benumbs and stupefies the senses that one is unable thenceforth to grasp the truth. What more can we do than to flash the light on the pathway of those who are unconscious of their danger. After all is done that can be done, the blind will continue to lead the blind on the broad road, and few will make their escape.

CHAPTER XII

ESCAPING FROM A SINKING SHIP

ACTS 27 gives an account of the escape of Paul and others from a sinking vessel. From a human standpoint there was not one chance in a thousand for them to reach the shore in safety, but Paul had prevailed with God and had the assurance that all on board would be saved. God sent an angel to tell him what to do. He obeyed and all the souls that were with him reached the shore in safety.

The fore part of the ship had stuck fast, and the hinder part was broken by the violence of the waves. It was a time of great peril when the centurion commanded all who could swim to cast themselves into the sea. Those who could not swim held to broken boards and pieces of the ship.

The disabled vessel symbolizes the fallen church, which is fast sinking. There is no hope for those who will not abandon her, and

it is at the peril of one's life that he finds deliverance.

In the New Testament Church there are those who have seen their danger and left the sinking vessel.

The stormy sea symbolizes the persecution that those who leave the fallen church will have to face, but who would not take his only chance for life, even in the face of storms and angry billows?

There are those among us who have made their escape, miracles being wrought in their deliverance. A person can change his church relationship or drop out altogether, and there will be nothing said or thought of it, but let him abandon his old church as one does a sinking vessel, and the billows will rage all about him and threaten him with sudden and cruel destruction.

When Martin Luther broke away from Roman Catholicism, the great religious hierarchy became like a raging sea and tried to swallow him up. The waves of public opinion came against him with terrific force, but the Almighty God saved him from the violence that was threatened. His ninety-five propositions, which he wrote and published,

caused a great awakening of religious thought and liberty. They were like an electric button pressed by the finger of God that set the whole world in motion and started the bells of perdition to ringing out their notes of warning. Such an awakening with the fierce opposition that accompanied it was sufficient to show the people that there was something vitally wrong in the old church that held them in such thraldom.

A religious organization is either the stronghold of righteousness, or Satan's citadel, either God or Satan operates through it, thus making it the safest of all institutions, or the most corrupt and dangerous. If it should be the latter, it is a hot-bed of soul-destroying heresies, and a place where demons incarnate oppose the truth.

The powers of perdition are manipulated to keep people in darkness. Luther, in trying to lift up the standard, flung himself out into the raging sea of depraved humanity, expecting nothing but a martyr's death. Not to have done so would have been to compromise and continue in bondage to a corrupt ecclesiasticism.

His declaration, "The just shall live by

faith," illuminated the darkened chambers of the monasteries with Gospel truth, and showed the folly of doing penance in order to obtain salvation. There was much more contained in his message than the people of his day could grasp. He made a thrust at the salaried ministry and hirelings of every class, but not many could fathom the depths of his message, or understand what it meant to be a New Testament saint. Hireling shepherds keep their flocks in bondage to the world powers in order to insure their own support. What could be greater infamy than to withhold the truth from perishing souls for selfish purposes! This is part of the chicanery of the fallen church. Money must be had at the expense of truth, while people with never-dying souls are sacrificed by the ministry for selfish purposes.

More than 200 years after the beginning of the Reformation, God called John Wesley from the Church of England, with its dead forms and ritualism, to man a new vessel,—Methodism,—which was launched amidst persecution and reproach on a perilous sea. It plowed the stormy deep for more than a century before it became so disabled it

was no longer a soul-saving institution.

When the Wesleys broke away from the Church of England, they had much the same experience that Martin Luther had, and others whom God raised up, to show that the old church vessel is not safe. They were threatened, beaten and mobbed, and had all kinds of indignities heaped upon them. As it was in the history of the early Church, Methodism was the sect that was everywhere spoken against. Faithful ministers were brought before the rulers and magistrates and were continually in a storm of persecution. They were looked upon by many as outlaws and criminals, but in all these things they were more than conquerors. Through suffering and reproach they had material built into their spiritual structures that the floods could not overthrow. In times of greatest danger they were joyful and triumphant. It was said that no person was more familiar with English mobs than John Wesley. At almost every place he visited, opposition was stirred up against His despised followers. To attend one of Wesley's public meetings was like bearding a lion in his den, yet with undaunted courage, both the laity and ministry of the

Church faced the foe and conquered.

The special work and mission of the Wesleys was not only to preach justification by faith, but sanctification, the second work of grace. The latter was called the crowning doctrine of Methodism. Martin Luther had enough to do in emerging from Roman Catholicism, to preach the first work of grace. He had to wage desperate warfare against the ascetic practices of the monasteries, the inmates of which were held in cruel bondage by a corrupt and profligate priesthood.

The practice of selling indulgences to raise money was repudiated by Luther as one of the most degrading of spiritual crimes, and was the direct cause of the bloodhounds of the pit's being unchained and set on his track.

The Wesleys were faithful in proclaiming a complete deliverance from the carnal mind. This doctrine provoked opposition everywhere from the adherents of the English Church, in which Wesley was brought up.

CATHARINE BOOTH AND HER FOLLOWERS

After Methodism struck the rocks, we believe God used Catharine Booth to do a great work, but alas for her followers,—the heavy

gales have stranded their vessel. After a few years of successful sailing, they lost their chart and compass, having failed to live up to the doctrine of the Reformation, that is, "The just shall live by faith." Begging has been largely substituted for faith; people's temporal needs have been looked after and their souls neglected. The old Army vessel looks well, but it is unsafe. The officers and privates are not true warriors; they have bright-colored uniforms and go out on dress parade, but their weapons fail to hit sin. Their leaders are catering to the fallen church, thus seeking recognition by those whom the world calls great. May God awaken them to their peril.

There is nothing to be gained in hanging around an old painted hulk, with no power, no fire and no steam, simply a towed-in vessel that will never plow the billows of the stormy deep again.

When one soul-saving vessel has been stranded, God has always raised up another to take its place, manned by those who were consecrated to die rather than compromise the truth for selfish gain. The Pillar of Fire vessel is floating this banner today over every old

wreck that has sailed the seas. While we have entered into other men's labors, in the meantime our God is unfolding His word to us, and enriching us with His spiritual treasures. Our storehouses are full of meat. The yoke is being broken from those who have long been held in ecclesiastical bondage. Faith and works are the propellers that drive the vessel in a straight course, steering clear of the icebergs (cold churches), whirlpools (wage-slavery), and rocky reefs. To God be all the glory!

AN OLD SHIP HARBOR

On our small Pillar of Fire Missionary Boat, we were once anchored in an old boat harbor. A large, white steamer, the "City of Key West," which had been completely abandoned, lay near us. It was some time before we learned that every boat in the harbor had been condemned, and most, if not all of them, were beyond repair. They had made their last voyage. Many of them looked well, while others were crumbling into the water.

We looked at our small, unassuming craft and compared it with some of these vessels,

many of which looked to be far more seaworthy than our own. These old vessels with fair, outward appearance reminded us of the old churches. Like the condemned vessels, they have landed souls safe on the other shore, but have had their day, and can no longer be trusted. They have lost their chart and compass and have struck the rocks. They may be patched up, but still they are unreliable, and those who cling to them with fond remembrance of what they have been in the past are in great peril.

The following verses were written when there was a great storm at sea. A vessel with her immense cargo of human beings was disabled.

The stormy winds are raging upon the sea of life,
And souls for help are calling where winds and waves are rife;
The lightnings 'round are flashing, we hear the thunders roar,
We see the breakers dashing, and tremble more and more.

The wireless message coming from o'er the stormy deep,
Tells of the lost and dying, and rouses men from sleep;

"A vessel is disabled," goes forth the stirring cry,
And round the world is cabled the message from the sky.

The ship and crew are sinking into a briny grave,
For help they've long been waiting, but none their ship can save;
Her bells have stopped their ringing, her horns have ceased to blow,
Where once was joy and singing, the waters overflow.

The ship of Zion's nearing the lost and sinking wreck,
The lifeboat souls is bringing from off her battered deck;
No hope is there of saving those who refuse to go;
The old church crew is sinking down to eternal woe.

Cho.—The ship of Zion's sailing to yonder heav'nly shore,
And all on board are singing where billows fiercely roar;
In yonder city waiting are those who've gone before,
For Zion's ship they're looking to tide us safely o'er.

Our boat had been thoroughly tested and tried by experienced seamen, who had pronounced her safe. How much like the New Testament Church, the Pillar of Fire Movement, that God has launched out in these last

days, when the old churches have proved themselves entirely untrustworthy. Our life-saving boat has rescued souls from their decks, on stormy seas. We have watched the danger signals, and have kept our banners flying.

There have been times when the waves seemed to be rolling like mountains over us, and our enemies would have rejoiced to see our ship go down, but the omnipotent God has kept her afloat, and defied the powers that would have dashed her to atoms. To Him be all the praise!

CHAPTER XIII

THE SEVEN CHURCHES

THE message to the seven churches, in the second and third chapters of Revelation, should be a fearful warning to the churches of today. While there was much in them to be commended, there was only one or two against which no charges were brought. They were exhorted to repent and do their first works over, lest their candlesticks should be removed out of their places.

With the exception of Smyrna and Philadelphia the membership of these churches were self-righteous. They had ecclesiastical dignity and good works, but were lacking in many of the principles that characterize the New Testament Church.

They had drifted into idolatry, and false doctrines had crept in among them. The Bible stands for true doctrines, but some of these churches had embraced heresies. The winds of Satan are constantly blowing, and

the command is to be "No more children, tossed to and fro, and carried about with every wind of doctrine" (Eph. 4:14). The vast multitudes are unable to discern between the false and true. When a person knows in whom he has believed and has made the fight against the world, the flesh and the devil, he will not be bowing down to strange gods and renouncing the doctrines of the New Testament. He will not stay in connection with an organization that is without spiritual life. He will know a corpse when he sees it.

LOST THEIR FIRST LOVE

Like Ephesus, the modern churches have lost their first love. God said of her, "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works.". Ephesus was rich in good works, her members were pa-

tient, and could not bear those who were evil. They brought to trial false apostles, they had labored and not fainted, and hated the deeds of the Nicolaitanes, BUT THEY HAD LOST THEIR FIRST LOVE.

Sweetness and freshness always characterize the first love of a newborn soul, and when these are lost one is a backslider, even though good works may be maintained, and there be a hatred in the heart for that which is evil. The only hope for one who has lost his first love is to repent and do his first works over. When love dies out, there is nothing left but an empty form or profession. If life is kept within, one must sit at the feet of Jesus and value His love more than all the gifts that could be bestowed upon one. The Christ of Calvary must occupy the throne of his affections. When the affections are divided, the Holy Spirit is grieved away, and the soul loses its first love and fervency.

One does not necessarily have to go back to his old habits and environments to become an apostate, he can maintain good works and a high standard of morals and be utterly without spiritual life. The 13th chapter of 1 Corinthians settles all controversy as to

whether it is possible to maintain good works and even possess spiritual gifts and yet be fallen from grace.

Those who are thus deceived imagine they do all God requires of them, but He has a controversy with them, as He has with the churches. They should bestir themselves and find out their true condition and repent lest He cut them off in their sins.

IDOLATRY

Of Pergamos, He said, "I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr," etc. This church had not denied Him even when there were those among them who were persecuted unto death, but they had the doctrine of Balaam, and had eaten things sacrificed to idols. There were also those among them who held the doctrine of the Nicolaitanes. The sin of this church was idolatry.

There is a form of idolatry in the churches that is even worse than this described in the church of Pergamos. Modern professors love gold and silver, gay clothing, magnificent

edifices, and every luxury that money can obtain. They make gods of the flesh, and put no restraint on their appetites. Their tables are loaded with rich foods, while the poor and needy perish at their doorways.

Pergamos was commanded to repent, "or else," He said, "I will come unto thee quickly, and will fight against them with the sword of my mouth." This church dwelt where Satan's synagogue was and held fast the name of Jesus and had not denied the faith. This was certainly to their credit, but it was not sufficient. There was much more required of them. There are those who make excuses for not living up to the Gospel standard because of their surroundings, but this does not clear them. Salvation will keep a person anywhere that God sees fit to order his life. The only question is whether or not he is in divine order, if so the powers of hell may be arrayed against him, but God will make a way for his escape. A diamond shows to the best advantage in the dark.

There is an old adage, "When in Rome do as the Romans do." Some compromise and hide behind this as an excuse. Paul said, "I am

made all things to all men, that I might by all means save some" (1 Cor. 9:22), but this was in quite a different sense. He did not make a display of much learning before those who were ignorant, he had to use language that they could understand. He made a constant study of those to whom he ministered and often used their own weapons to win them to Christ. If a person believes in a certain mode of baptism as the only Scriptural method, it is better to let him have his preference without controversy, as it is only an outward type of an inner work.

To participate in questionable amusements or to attend places of worship, or in other ways seek to please people, by stifling one's convictions, is certainly perilous. There is no way to have the approval of Christ but to draw the line between sin and righteousness. Pergamos did not do this. Their tendency was to take on the color of their surroundings and lapse into a state of idolatry.

To excuse one's self for letting down the standard, on the ground of having to associate more or less with those who do not live up to it is to bring reproach upon the cause and vir-

tually to acknowledge that the plan of salvation is a failure.

Enoch walked with God before the flood, surrounded by the ungodly antediluvians, but he had the testimony that he pleased Him. The martyrs kept the holy fires burning in their hearts when the most fearful tortures were inflicted upon them. They stood unwaveringly and shouted their way to heaven through the flames.

Modern professors need to repent and get a stock of divine love that will cause them to lose sight of the world and their own selfish interests.

"O for a faith that will not shrink,
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe!

That will not murmur nor complain
Beneath the chastening rod,
But in the hour of grief or pain,
Will lean upon its God.

A faith that shines more bright and clear
When tempests rage without,
That when in danger knows no fear
In darkness feels no doubt.

That bears unmoved the world's dread frown,
Nor heeds its scornful smile,
That seas of trouble cannot drown,
Nor Satan's arts beguile."

When one fails in the least of God's commandments he will fail in others. Things that seem to be insignificant are not always so in His sight.

FALSE PROPHETS

To Thyatira, He said, "I know thy works, and charity, and service, and faith, and thy patience, and thy works," but He had a few things against this church. They had suffered Jezebel the prophetess to teach and seduce His servants. Jezebel symbolizes the fallen prophets or preachers of the modern pulpits, who have not the interest of souls at heart. They are preaching for selfish purposes.

She was given space to repent, but repented not, and this is true of false professors. Preachers of this character should not be endorsed nor admitted into our homes and churches. They are to be feared above all others, for Satan is using them to deceive multitudes. They come under a cloak of righteousness, and are full of sin and hypocrisy.

God has enabled us to keep up the standard against such persons. Our circles have not been corrupted by them. We have heeded the Scriptural admonition, not to receive them into our house. 2 John 10:11 says, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his deeds."

Jude gives a vivid description of this class of preachers. "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." One drop of poison administered by such persons is as deadly as the sting of a serpent. They have fallen from their first love, that is, twice dead,—dead before they were converted, and dead after they had fallen from grace; and in this woful condition they still claim the right to preach the Word.

Of Sardis He said, "I know thy works, that thou hast a name that thou livest, and art dead." This church, like others, He commanded to repent, lest He should come upon her as a thief. The fallen church is asleep, she is not ready for the coming of Christ. God's wrath is stored up against her and will be poured out in awful judgments during the great tribulation.

To the church of Philadelphia, He said, "Behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." The only way for Philadelphia to keep in favor with God was to keep clear from false professors. If the churches would bring to trial those who claim to be Christians and are not, there would be but a handful left. They would be destitute

of this world's goods, but rich in grace. Claiming to be Jews then was in the same sense that people claim to be Christians today, who are making a false profession.

"Behold, I come quickly: hold that fast which thou hast." Oh if God's people would only learn to hold fast that which they receive, what wonderful progress would be made! But they fail to watch and pray, and let the things slip that are more precious than rubies and diamonds. It is the overcomer that will be given a new name and made a pillar in the temple of God.

Smyrna, in the depths of poverty, symbolizes the church of all ages built on the Rock, against which the gates of hell cannot prevail. "I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life."

It may be unnecessary to comment further

on the characteristics of this church at Smyrna, as our one object has been to fully set forth its teachings and practices, contrasting it with the fallen church, of which Laodicea, the last of the seven churches, is a type.

LUKEWARM

Truly, we are living in the Laodicean church age, when God thunders from the skies, "I know thy works, that thou art neither cold nor hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent."

They were increased with goods and boasted of their wealth, and said they had need of nothing, but were ignorant of the fact

that they were wretched and miserable and poor and blind and naked. How much like the fallen church of today! The members of the Laodicean church did not realize their condition and would have taken offense if any one had tried to enlighten them. The last opportunity was given her when she was counseled to buy gold tried in the fire, and white raiment that she might be clothed.

Christ has stood at the door of the fallen church and knocked, but no entrance has been given Him, though He may have tarried, saying, If any man will open to me, I will come in and sup with him. Church members in their worldliness and pride, mock Him and turn a deaf ear to His pleas, while they continue in their course of revelry and shame. A kingdom and crown have been offered them, but their blindness and stupidity have shut them out from the overtures of mercy.

The members of the New Testament Church are constantly on their guard, keeping their garments unspotted from the world, continuing instant in prayer and in everything giving thanks, lest they should lose their first love and be spued out of the mouth of the Almighty.

CHAPTER XIV

THE SPIRIT AND POWER OF GOD

THE JUDICIARY of heaven consists of three persons in ONE—God the Father, God the Son, and God the Holy Ghost. The triune God has all power in heaven and earth. There is no judgment seat of men, vested with authority, whose decisions He cannot reverse. When a verdict is rendered contrary to His word and law, the case may be delayed, but divine justice will give the decision sooner or later, so the child of God has nothing to fear. When unrighteous judgment has been passed upon him, he can say,

> Be patient, O my soul, trust thou alone in God,
> 'Tis but a moment till He'll lift the chast'ning rod;
> The world may scorn and hate, and justice be delayed,
> Thy record is on high, thou need'st not be dismayed.

In the old dispensation, or that of God the Father, men talked, as it were, face to face

with Him. The great battle was against the Godhead. The heathen were polytheists,—they had many gods of wood and stone. Only Israel worshiped Jehovah, the true and living God, and they were ever prone to idolatry. After they were sufficiently warned, God's judgments fell upon them. He punished them with famine and war and by allowing them to be carried away into captivity, where in great bitterness they mourned and wept for Zion.

The 137th Psalm says, "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

All this came because of their departure from God. The severe punishment inflicted upon them utterly freed them from the tendency to worship idols, and though Israel has

wandered from sea to sea in their long dispersion among the Gentiles, they have never again bowed down to the gods of wood and stone.

THE SECOND PERSON OF THE TRINITY

Christ, the incarnate Son, is the second person of the Godhead. The dispensation of the Son lasted during His pilgrimage on earth, a period of about thirty-three years. He walked and talked with men and mingled with the busy throng. He had but one mission on earth, and that was to do the will of His Father. It was His Father's will that He should lay down His life to redeem the world, and thus with His own blood He paid the price. It was a voluntary act on His part, He willingly laid His life down, that He might take it up again.

He is the only Mediator between man and God, through His death and suffering, man has access to the throne, otherwise he could not approach the great tribunal. The Father accepts the plea of His Son and extends mercy unto the suppliant.

In the dispensation of the Son, the powers

of hell were arrayed against His divinity. Wicked men plotted against His life; the battle was so fierce it resulted in His death on the Cross. They said, We will not have this man, Christ Jesus, to reign over us.

The time was due for their long-looked-for Messiah, but when He came, they knew Him not.

Before He left this world, He said to His sorrowing disciples, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you." Here He makes himself one with the Comforter whom He will send. He first speaks of the Comforter as being a third person whom He will send, and then says, "I will not leave you comfortless: I will come to you."

The dispensation of the Holy Ghost was ushered in on the day of Pentecost, when 120 believers waited in the upper room for the promise of the Father to be fulfilled. After a period of heart-searching and self-abnega-

tion, He came like a mighty rushing wind and sat as tongues of fire upon the head of each of them. Through this baptism of the Spirit, carnality was destroyed in their hearts. Fire here is a figure under which He operates in the destruction of inbred sin, in other words, the waiting Church was sanctified when the Holy Spirit descended upon them. The great work of Christ was to sanctify the Church. Heb. 13: 12 says, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." No formal announcement of His arrival was made. Those whom He had endued with power rushed into the streets and began to preach with tongues of fire. Under this mighty anointing 3,000 were added to the Church in one day.

There was no spiritual dearth or lethargy in the Church then. There was life and demonstration, yet the order was perfect, though some may have claimed it was disorder, but Christ was preached and His name glorified.

OFFICE OF THE HOLY SPIRIT

The office work of the Holy Spirit is to

reveal Christ to the Church. Where the New Testament doctrines are not preached, and Christ is imperfectly represented, the Holy Spirit is dishonored. But when He is honored, He brings to light things both new and old. He reveals the secrets of men's hearts,—flashing the light upon the inner chambers. He illuminates and empowers, bringing all the faculties of one's being into action, using them in the service of the Lord. He gives joy and gladness, He throws His great search-light upon a world lying in the embrace of the wicked one and reveals ghastly scenes that the eye of the natural man never beholds.

Man is but clay, the treasure which he possesses is in an earthen vessel, and it is possible to give him such a vision of earth, heaven and hell, that the vessel would break, and thus it is often a slow process through which one must pass before he can comprehend in any great measure the deep things of God. The Holy Spirit guards the treasure house (body), lest it should be overtaxed, and with an eye that never sleeps, keeps that which has been committed into His care.

Christ could not always be with His disciples, often they sought for Him, but found

Him not. He had a material body, and was subject to the laws that govern it. The Holy Spirit has no body, therefore is not under the restraint of laws governing material objects. Distance, time and human energy belong to the natural life.

The Holy Spirit cleanses the temple for His own indwelling. He will not abide in an unclean temple, it is a part of His commission to apply the blood to the heart. He is therefore the executive of the Godhead. He pleads with men to bring them to repentance, and if they refuse His warnings, He turns away and leaves them to their fate. When He ceases to strive with a person, there is no hope, hence the danger of grieving Him away. "My spirit shall not always strive with man" (Gen. 6: 3). How often have we seen those who hardened their hearts while the Holy Spirit was striving with them, and like a dove, He took His flight, never to return. Later, we found them demon-possessed. Satan loses no opportunity in this warfare, where the Spirit of God is greived away, he takes possession. Fallen spirits will then enter and their victim will manifest their presence in different ways. Some thus possessed are

very religious, and extremely ascetic, often mutilating the body in hopes of meriting God's favor. Others seem to be overly conscientious, and unduly magnify non-essentials,—straining out the gnat and swallowing the camel.

Every phase of depraved human nature, religious and otherwise, is set forth by those who have become the habitation of evil spirits. Spiritism, Mormonism, Millennial Dawnism, "Tongueism," and many other religious forms of chicanery that the devil has foisted upon the fallen church.

THE "TONGUES" HERESY

The latest and most daring of these is the so-called BAPTISM with the Holy Ghost and tongues. It is almost inconceivable that the devil could hand out this deadly poison and there be so many people to swallow it down. It has come from the fact that the churches have drifted so far away from Pentecostal lines and practices. The devil is shrewd enough to take advantage of the spiritual death, which everywhere prevails, and add everything he can to his own territory. The "TONGUES" MOVEMENT or the "Latter Rain" that has swept around the

globe is a SIMOON FROM THE PIT, BLIGHTING, WITHERING, BLASTING everything in its course. It is the devil's Pentecost. When one has been brought under the power of unclean spirits to the extent that he can produce something resembling language, a great conquest has been made by the devil, from the fact that there are so many people ignorant of real salvation who are ever ready to accept a counterfeit.

His best territory for spoils is found among backslidden professors. He enters the house that was swept and garnished, taking with him seven spirits more wicked than himself, "and they enter in and dwell there: and the last state of that man is worse than the first" (Matt. 12:45). "Tongueism," which is a new form of Spiritism is doing its most ghastly work where the Holy Spirit once operated.

There is no fight today in the civilized world against monotheism,—one God,—this battle was fought and won by the Jews in the old dispensation. And the fight is not against the divinity of Christ, all classes claim to believe in God's immaculate Son. The great fight now is against the Holy Ghost, the Third Person of the Godhead.

The battle is in the last ditch, and Satan has laid everything under contribution to deceive, if it were possible, the very elect. In this conflict he does not come as a roaring lion as he did during the Reformation and other periods in the history of the Church, when men and women were tortured and burned at the stake. But he has dressed himself up in a white garb, and is now playing the Holy Ghost. He says, "See what I can do, I can heal the sick, I can speak in tongues," etc. He claims to work wonders and no doubt can manipulate the powers of hell and bring things to pass that are beyond the comprehension of those who are ignorant of his devices. Jannes and Jambres worked miracles in the days of old, they turned water into blood, and did other things of a supernatural character. Their followers are seen in Egypt today, where the Dancing Dervishes assemble in caves. Their demoniacal worship is accompanied by gyrations, bodily contortions and various forms of demon power.

Demonstrations of a similar character are found in the "Tongues" meetings, where men and women under strange hypnotic spells fall over and lie in a semi-conscious state, with

strange mutterings and gibberish. In these meetings operated by Satan himself, we often find the hot-beds of FREE LOVEISM, and all kinds of heresies, which are fleshly, sensual and devilish.

PENTECOST AT ZAREPHATH

Regardless of all the counterfeits abroad, the Holy Spirit is still operating through human agencies. In the history of our Institution many times we have seen the Spirit fall on individuals and the Church, until it seemed the earthen vessels could not contain any more. It is not an unusual thing to see our people filled with the new wine of the kingdom until they stagger like drunken men.

Following one of these outpourings of the Spirit we published an account, the substance of which we give here:

We had been greatly impressed with the 4th chapter of 2 Kings, where the widow's oil was multiplied. It came to us with new meaning, the emphasis being put upon filling the vessels. We saw the Lord wanted a time of heart searching,—self-examination on the part of every individual in our Church

and School. We proceeded to carry out His orders as we understood them. We were given Isaiah 54:2-3, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

God saw that the church needed enlargment and wanted to show us how to begin. We immediately ordered a siege. By this we mean that we gathered together to wait upon the Lord, with no set program. During a time of this kind there is always more or less fasting and abstinence from food, and much of the time is spent upon our knees. We left nothing undone that could be done to carry out God's commands.

Quite a number of our preachers and missionaries were absent, attending special services in Brooklyn when the wireless message reached us from the skies. Three days later the most of them came to Zarephath to take part in the battle. The hosts of heaven were round about us, and the Holy Spirit was on hands to perform His distinctive part.

We never witnessed greater heart-searching. At meal time food was placed on the tables, but often only a few partook of it. This continued for days. Some, as Daniel did, determined to eat no pleasant food while the siege was on. Nothing unnecessary was indulged in. We have learned that to be a conqueror in the Christian warfare, the body must be kept under. The flesh is to be denied all luxuries, and the physical strength kept up on a plain, wholesome diet. So marvelous have been God's dealings with us, we can truly say, "Who hath believed our report? and to whom is the arm of the Lord revealed?" From day to day His power was so greatly manifested, words seem to be meaningless as we try to convey to the reader what we saw and felt. We never witnessed a greater spirit of prayer on the saints or determination on the part of some who had previously wavered to become established in their Christian experiences.

It took unceasing effort and weary toil to bring them to the place where they could expect something out of the ordinary to happen to them.

One service that might give our readers

a faint conception of how the windows of heaven were opened and the power of God came down, took place on the seventh day of the siege. As usual we gathered to pray at six a. m., and continued until eight. When breakfast was called, only a few went to the dining room, others remained to pray. The subject of how to pray was being discussed, also how to avoid vain repetitions. After an exhortation to those who were given to the latter, the Spirit flashed it upon us that there is a secret in prayer that God wanted all to learn. We knew there is a way to throw off spiritual lethargy and to keep the mind from wandering while engaged in prayer, and we asked for divine wisdom at this time of vital importance to all.

Several passages of scripture were suggested to us that made us feel that after much audible praying there ought to be a time of silent waiting before the Lord, when not a human voice could be heard. Hands were uplifted, eyes closed, heads raised; each person prayed for himself and the outpouring of the Holy Spirit. Thirty minutes passed. During this time, one person tried to pray aloud, but the Spirit caused him to forbear.

Another hour passed in silent waiting on the Lord. Arms would grow heavy and fall at the side, and again and again the struggle was renewed and hands were uplifted. Could God turn away from such a scene! Would not heaven respond to the entreaties of His children!

The uplifted hands made the sign of the Cross, and would He turn a deaf ear to those whose only plea for mercy was through the crucified One!

THE LEVER THAT LIFTED THE FLOODGATES

Nearly another hour passed, during which we were sorely buffeted by the enemy, who in defiance was flashing his steel all about us. At 11 o'clock the bell rang for the regular service and those who had been compelled to carry on the work in some departments came in. At this time every person that had been waiting in the chapel was sitting in his seat with face still upturned and hands uplifted. Some of us were expecting the lightning bolts to appear in our spiritual sky at any moment, but the enemy continued to fight us with the suggestion that our efforts would fail and that

we should suffer humiliation for having them pray so long in silence.

Just at this moment a person who had been afflicted in body, and was in an unsettled condition in his soul, walked into the chapel. He had been finding fault with those who had the oversight of his work, but was so convicted he determined to make a confession and ask for forgiveness. While praying to be healed, the Lord made it clear to him that He would not heal him unless he made a confession, and he had come in for this purpose.

NOT ROOM ENOUGH TO RECEIVE IT

No sooner had he risen to his feet and asked forgiveness than tears began to flow, and the melting power came upon nearly every person present. A brother put his arms around him, then staggered like a drunken man, and fell behind the altar, trying to give vent to the fulness of the blessing that had been poured out into his soul.

The women on one side of the chapel were embracing one another, some weeping silently and others crying aloud. The brethren were shaking hands with one another. There are no words to express the uncontainable blessing.

One who had had a desperate struggle for liberty broke through and was skipping over the benches, shouting at the top of his voice. The shouts of others, under favorable conditions, could have been heard nearly a mile away. Altogether, it made an indescribable scene, similar to that of Pentecost.

Several days before the Lord had given us Malachi's message, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:10).

God was true to His word and as the light flashed from heart to heart, faces shone with the radiance of heaven. There were some, however, that looked dark, their vessels had not been emptied of the unholy leaven, they were not ready for the infilling of the Holy Spirit.

At such a time there is no difficulty in locating those who have not met the conditions by which the baptism of the Holy Spirit is received.

A person who has received the Holy Spirit

may be compared to an electric globe when the light is turned on. The instant the button is pressed, the light flashes out, otherwise it remains in darkness. Conditions have to be met before light is produced, and so it is with those who seek the illumination of the Spirit, all hindrances must be removed, and then in less time than it takes to press the electric button, "the Lord whom ye seek, shall suddenly come to his temple" (Mal. 3: 1).

The Power of Pentecost.

Mrs. ALMA WHITE. VIDA FREELAND.

1 The pow'r of God de-scend-ed on the day of Pen - te-cost, While mul-ti-tudes were
2. 'Twas like a rushing, might-y wind the Ho - ly Spir - it came, And sat on each like
3. En dued with pow-er from a - bove they did not fear to go, But ev -'ry-where with
4. Then Pe- ter lift - ed up his voice and cried a- loud to them And said, "Ye men of
doubt-ing God and tho't the cause was lost; The saints remain'd with one ac-cord, as -
tongues of fire, their lips were all a - flame. They preach'd in all Je - ru sa- lem and
sword of truth they met and fac'd the foe; With Jo - el's pro - phe- cy ful-fill'd the
all Ju dea and in Je - ru - sa - lem, Je - ho - vah hath in us ful-fill'd the
sem-bled in one place, And when their faith was sore-ly tried, God gave them waiting grace.
countries round a-bout, And when the bat - tle fierc- er grew they did not fail to shout.
peo - ple were amazed, And tho't with wine they had been fill'd and all of them were craz'd.
prom-is es of old, This is the Spir - it that should come, of which the prophet told."
CHORUS.
O for pow'r, the pow'r, the pow'r of Pentecost, Up-on us now to fall, while on His name we call,
That all the world may know, His pow'r He doth bestow, As on the day of Pen- te - cost.

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CHAPTER XV

HOLINESS OF HEART—SPRINGTIME OF THE SOUL

THERE is an experience described in both the Old and New Testaments that the natural man is unable to comprehend. It is the state of the heart after depravity has been removed by the second work of grace. Regeneration is a wonderful experience, but it does not complete the work of salvation. Actual transgressions are pardoned, but the sin principle is not removed. When a sinner comes to God, he feels the weight of his sins and pleads for mercy. Divine acceptance places him where he is free from condemnation,—he has peace with God, new life has been imparted to the soul.

He has both the old and new natures, and the inward warfare begins; the old, or carnal nature is subdued,—bound by the law, but not conquered, while it exists Satan will contest for the rulership of the heart, and sad

to say, in most cases, he succeeds, simply because people do not go on to perfection,—they fail to have the sin principle destroyed. While it remains, there will be a constant struggle, though there will be rest at times when the soul is refreshed from above. It is known as the up and down experience,—sometimes joyful, sometimes sad.

CARNAL NATURE HINDERS FAITH

The presence of the carnal nature hinders faith and obedience, and weakens a person when he ought to be a hero on the battle-field. It intimidates and causes gloomy forebodings to overshadow the life. When all is favorable, the soul can rejoice, but when adverse winds are blowing and Satan's artillery begins to roar, there is great danger of becoming panic-stricken and raising the flag of truce, in short, the carnal nature is an inward foe, and a most deadly one. But few have any conception of the danger they are in while it is permitted to exist. It stupefies and causes people to be indifferent when they should be wide-awake and up to every move of the enemy. It dulls the spiritual sen-

sibilities, and causes those whose intentions are good to fall short.

Then they cry out in the words of the Apostle, "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. * * For the good that I would I do not: but the evil which I would not, that I do" (Rom. 7: 15-19). This scripture illustrates perfectly the old and the new natures. With a revelation of inbred sin the apostle said, "O wretched man that I am! who shall deliver me from the body of this death?" Enraptured by a vision of Calvary, as he beholds Christ, his bleeding sacrifice and see deliverance is near, he cries, "I thank God through Jesus Christ our Lord." "For there is none other name under heaven given among men, whereby we must be saved." His own blood must complete the work. Heb. 13:12 says "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

The so-called Christian world is under the impression that such deliverance cannot be had until death. In this the enemy of all righteousness displays his cunning. If he can induce people to continue in sin, he knows what

the ultimate end will be. "The soul that sinneth, it shall die." And as the poet says,

"Oh what eternal horrors hang
Around the second death."

Who can comprehend or describe it! Words are inadequate. When a soul is suffering the death pangs of Adam the first, he knows something of what hell will be. May God awaken those who are asleep, ignorant or indifferent concerning this, of all subjects the most important. The soul's eternal welfare hinges upon its complete deliverance from inherited sin, for without holiness no man shall see the Lord.

A person must be justified before he can be a candidate for sanctification, conversion is initial salvation, which will be forfeited if holiness of heart is not obtained. The first experience may be compared to a house without a roof, the foundation and the wall cannot be dispensed with, but the roof must go on, or wreck and ruin await the structure. This thought is brought out in Heb. 6:1; "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God."

Inbred sin in the heart will cause one to lose out and to have to do his first works over. This is why a person after conversion is exhorted to go on to perfection,—that is, have the sin principle, which is such a hindrance, destroyed, and his heart made perfect in love.

THE DESERT SHALL BLOSSOM

It is useless, however, to preach the theory unless it is put into practice and the actual experience of holiness is obtained. Isaiah says the wilderness and solitary place will be made glad, and the desert blossom as the rose. There is a desert in the soul while sin remains,—a solitary, gloomy place, which is manifested in the expression of the countenance, and often in sighs and tears. There is a far-away, meaningless look in the eye that can only be accounted for by the presence of the carnal mind. If the root of inbred sin is allowed to exist, it will cause spiritual death, but if it is removed, flowers and fruits in abundance will grow. "It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God"

(Isa. 35:2). When the water springs begin to flow and the heart is inundated with streams

from the heavenly ocean, there is joy and gladness, and enlargement of the heart.

This is the experience of every sanctified soul, sorrow and sighing flee away, and all nature takes on new coloring. The heart brims with new life and all creation seems to sing for joy. Nature vies with the redeemed host to do homage to Him who is worthy of all praise and adoration. The wind, the water and the trees all sing His praise. The tiniest bird or insect, as it goes flitting by, leaves a message of joy to the heart. The sky unfolds the pages of a new book that can be read only by those for whom grace has worked such a transformation. There is constantly a pure stream flowing out from the heart that is not dependent upon circumstances. The source of all joy is in the bosom of the Almighty; when depravity is removed, this joy will flow unobstructed into the human heart.

The darkened places of the earth are illuminated under the light of Calvary. Man, in part, sees as God sees, thinks as He thinks, and is pained over sin that is ravaging human hearts and lives and binding people in bundles to be burned. May people be awakened to what it means to be sanctified wholly, to what it is to have the Holy Spirit abiding.

in the heart. Oh, that man's conception of the Holy One could be enlarged, so that he could comprehend Him in His infinite greatness, and as One who is touched with human infirmities and weaknesses!

Isaiah faintly comprehended His omnipotence, when he said, "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" (Isa. 40:12).

If Satan did not succeed in robbing some people of their blood-bought privileges, he could no longer wage spiritual warfare, in fact, he would have to raise the flag of truce and surrender arms. Therefore he lays all his possessions under contribution to induce people to retain sin in their hearts. Sin bars the soul from Christ and robs it of its inheritance. Keep free from sin, and the perplexing problems of the Christian life will all be solved.

MANY DOUBT THE EXPERIENCE

Many doubt that there is such an experience as holiness of heart. This is the result of

their having failed to pay the price, hence they are harassed by doubts and fears. Multitudes have been inside the so-called churches, and have never heard of holiness, or seen a person who had the real experience, yet it was for this cause that Christ gave His life a ransom for every lost child of Adam's race.

Paul had the second work of grace in mind when he said. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:9-10). One would think the plan of salvation is a failure and that Christ died in vain, to see the multitudes of professors today who have no joy or praise in their hearts. They go like the terrapin, carrying their heavy load, with no hope of its being lightened. Often their hearts are rent with sorrow and disappointment, and they mourn over their loss as those without hope. They seem to never have awakened to the fact that this world with all that is in it is out of joint with Christ, and that

it is an impossibility to be in harmony with Him and continue in sin.

Harmony with Christ is the only road to true happiness. There can be no such thing as perfect harmony until inbred sin has been destroyed. It is not to be suppressed, as some may think, but utterly destroyed, turning the heart, which was once a wilderness, into a garden. Where the dragon once lay, there will be lilies and roses, singing birds and cooing doves. A standard lower than this minifies the great plan of redemption and makes it a mere farce, leaving man to grovel in the dust with nothing to lift him above his sinful surroundings.

A SINLESS RELIGION

Christ came to save His people *from* their sins, not to save them *in* their sins. Those who advocate a sinning religion have no understanding of the Scriptures, much less a New Testament experience. Such argument virtually means that a Savior was not needed, that man could save himself. Without the shedding of blood, there is no remission. When the heart has been made clean through the blood, all unholy desires and ambitions are gone, and God's will becomes a pleasure.

Purity is obtained at a great price and all things must be counted as dross in comparison to it. There can be no reserve whatever, if one would possess this the pearl of great price.

Many suppose that regeneration is the only work of grace to be obtained in this life. Priest and people are alike deceived, and when they find there is something wofully lacking, they betake themselves to good works or certain forms of worship, which may be all right in their places, but have no part whatever in the real transformation of the soul. Satan has not been able to successfully deceive every one,—there are those who know what it is to have sin utterly purged from the heart. They have found One who is mighty to save and strong to deliver, and songs of praise are continually ringing out from the soul. As living examples they are proving to those who are still in the thraldom of sin that the plan of salvation is not a failure, that the life hid with Christ in God is a success.

With this experience the lame man shall leap as an hart, and the dumb sing. The waters of salvation will break out in the wil-

derness, and streams in the desert. "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not" (Isa. 35:3-4). People have become weak on account of sin, and the only way to receive strength is to get rid of it, then fear will be removed. John said, "Fear hath torment." The removal of the sin principle brings the heart into a normal state, filled with perfect love, which casteth out fear. It is not very difficult for one to find out his spiritual status, if he will follow the directions given in the New Testament.

Most professors when questioned closely, will admit that they sin every day in word, thought and deed. This shows they have no salvation, and while deceiving others, are deceived themselves. 1 John 3:8 says, "He that committeth sin is of the devil." This certainly should be sufficient to convince any one. The wayfaring man, though a fool, need not err therein. Instead of dealing with sin in a Scriptural way, those who profess to be followers of Christ are trifling with it as an irresponsible person would with a poisonous reptile. They have anger, jealousy, envy and hatred and other fearful uprisings,

showing the presence of the carnal mind, but they are not concerned about their perilous condition. They have joined the church and been baptized, attended to their religious duties, and are trying to work their way to heaven. But unless their hearts are made pure, their good works will prove of no avail.

CHAPTER XVI

THE SEARCH FOR HAPPINESS

MOST people are in search of happiness, but strange to say, very few ever find it. The learned and unlearned, the philosopher, the dullard, the patrician, the plebeian, the epicurean, the stoic, are all in search of it. There are many who profess to know just how to obtain it, but alas, are compelled to admit that they themselves are without it.

Theory may be all right in its place, but in order to convince others of the reality of an experience that involves true happiness, one must be in the enjoyment of it. The road that leads to happiness is marked out by the New Testament. To seek any other road would result in the loss of the soul.

When the curse of sin fell upon the human race, man was robbed of his jewels, and thrown into a state of unrest, consequently he has ever been in search of something to satisfy the longing of his heart. In this un-

restful and dissatisfied state he has struggled against disappointment for the past six thousand years, ever seeking, but never able to obtain. The study of the Scriptures will show him he is seeking rest where it is not to be found. Before man lost his first estate in Eden, God planned to bruise the serpent by which he was beguiled, and made provision for his restoration.

The Holy Spirit, who is the interpreter of the Word, has been sent into the world to guide people into all truth. The Spirit and the Word agree, and with this two-fold witness, it is possible to find the road that leads to true happiness, where the soul not only finds rest, but joy unspeakable and full of glory (1 Pet. 1:8) Such an experience lifts one above the things of this world and lets him see and feel the emptiness of everything in it. The affections are placed on things above,—he can say with Paul that his citizenship is in heaven (Phil. 3:20). The reality of the experience dispels all doubt. It is not something that is misty and uncertain, but of all experiences of whatever character, it is the most real. It is believed by some that this joy is a myth, a product of the imagination; this is not

to be wondered at, for "the natural man receiveth not the things of the Sipirt of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2: 14). The reason the natural man cannot judge the things of God is because he has no communion with Him, but one who is spiritual can judge both spiritual things and those that pertain to the natural man.

The Gospel is the power of God unto salvation to every one that believeth (Romans 1: 16); those who have been hardened by long continued doubting and unbelief, are often unable to receive it. The Holy Spirit operates upon the heart of the natural man and prepares him to receive the truth. Otherwise it would be useless to try to convince him of the reality of salvation. How inexpressibly great is one's loss who has grieved the Holy Spirit away, with no hope in this life or in the world to come. He is a cast-off branch. It is the work of the Holy Spirit to keep the heart tender and bring messages to the soul, which, if heeded, will result in a transformed life, fitting one for the enjoyment of spiritual blessings here, and in the world to come, life eternal.

Language is inadequate to express the joys of salvation. After having received such an experience one can look away from his surroundings and seeming misfortunes, and especially what some people would call his losses, and say with Paul, "I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. 3:8).

Isaiah 32:17 says, "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."

To try to find happiness by gratifying depraved appetites is of all things the greatest folly. Like fuel it only feeds the flames of unholy desires. Momentary gratification of these things is like the sting of a viper, one is left with his sensibilities deadened, his will power weakened, and often with shackles that he is unable to break. He who indulges his passions in search of pleasure becomes a tool in the hands of the devil and is led captive at his will. There is but one power that can break his fetters. Poor, weak, depraved human beings can go to the foot of the Cross for deliverance, and the Christ of Calvary will set them free.

"Surely he hath borne our griefs, and car-

ried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:4-5). There is a balm in Gilead for the wounds that sin has made; no one was ever turned away who prayed earnestly to be delivered from sin. The Psalmist says, "O Lord my God, I cried unto thee, and thou hast healed me." To be healed from all spiritual pollution is more than the natural man can comprehend. The transformation must actually take place in one's own heart before he can appreciate the fountain that was opened to the house of David for sin and uncleanness. He says, "Thou hast brought up my soul from the grave." Every unregenerated soul is spiritually dead. The new birth gives life from the dead. In sanctification, or the second work of grace, the heart is cleansed from all inbred sin.

In contemplation of this great work, the Psalmist breaks forth in praises to God and commands that praise shall be rendered unto Him on account of His holiness. He says, "Thou hast turned for me my mourning into

dancing: thou hast put off my sackcloth, and girded me with gladness." Such joy and gladness come when the heart has been cleansed from spiritual defilement.

The things which are unpalatable to the natural man become a wholesome delight. It is impossible for him to delight himself in the law of the Lord before his heart has been changed. He must deliver himself up to be crucified with Christ, after which he can appreciate the price that was paid for his redemption. The throne of his affections then is no longer contested and Christ reigns supreme within. The new birth brings him into submission, sanctification into perfect harmony with the will of God. With such an experience he delights to make sacrifices for others and loves his neighbor as himself. Those who have but little thought about the salvation and welfare of others, can never be happy. They say, what shall we eat, drink and wear and how shall we spend our time and money. They turn their ears away from the cries of the poor and needy; and forget that the earth and its fulness belong to God. The needs of suffering humanity have but little effect upon them. Those who have the

wealth of this world, seem to think that because fortune has smiled upon them, it is their privilege to hoard it up or lavish it upon themselves without regard for their fellow beings. In doing this, at times they seem to have momentary happiness. May God awaken them to their peril, and if possible bring them to repentance. The cry of the soul should be:

"Bless me Lord and make me a blessing,
I'll gladly thy message convey,
Use me to help some poor, needy soul,
And make me a blessing today."

THE JOY OF HELPING OTHERS

Again, we think of the story of the miser, who, with hoarded wealth, was in so much misery, he concluded to take his own life. Before he took the final leap into the river of death, finding a few coins in his pocket, he thought of a family near by who might make use of them. On reaching the door, he heard the voice of a mother praying for bread for her children. When there was an intermission he hastily handed her the coins.

On seeing the joy that came to the hearts of this poverty-stricken family, a faint light flashed in upon the darkened chambers of his soul, and for the first time he realized what it

would mean to obtain true happiness. He forgot his suicidal intentions, and decided that if this one act of benevolence would bring a beam of sunshine to his own heart, and lighten the burden of others, he would go forth and give away the wealth he had amassed. He did so and to his great surprise was led to the Cross and experienced salvation.

The cause of Christ suffers because people who have means are not making the slightest sacrifice to help others. To suffer any discomfort is the least of their thoughts. How can such persons expect the gates of heaven to swing open for them when this life is over? God will show Himself froward to those who have no mercy. Sooner or later they will receive their just deserts. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." "Blessed are the merciful: for they shall obtain mercy" (Matthew 5:11). "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38).

CHAPTER XVII

CHRIST THE RESURRECTION AND THE LIFE

ALL members of the New Testament Church have passed from death unto life, they know the resurrection power. "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22). "And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Cor. 15:49). This scripture more especially refers to the resurrection of the body, when this mortal shall put on immortality, but every true Christian must bear the image of Christ in this life. To be a Christian is to be Christlike.

One is dead in trespasses and sins until divine life has been imparted to the soul; then one begins to live anew, old things pass away. Most people have but a vague idea of the transition that takes place when the soul passes from death unto life. Many who profess to know Christ have only a mental conception of it; they are far from having the real experi-

ence. Salvation is the most priceless of gifts. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17).

THE NEW BIRTH

The new birth is a sudden transition from death to life, when one beholds his bleeding sacrifice and gets a glimpse into the glory world. The things that once entranced his earthly vision and captured his affections no longer hold him in bondage. A newborn soul imagines the world and his environments have changed. A person on a moving train sees stationary objects in apparent motion,—trees, fences, all seem to be going. There is a scientific explanation for these things, but no one can explain the transmission of spiritual life. It is a secret that God has kept in His own bosom; one of the hidden mysteries that man, in his relationship to material things, is unable to comprehend.

MYSTERY OF SALVATION

Men may go to the limit of their resources in philosophy and science; philosophers may base their arguments on self-evident truths,

theologians discuss dead theories, but when one is awakened out of his long sleep and Christ is heard to speak, human knowledge pales into insignificance, and the soul, for the first time out of its prison house, cries,

"'Tis a heaven below
My Redeemer to know,
And the angels can do nothing more,
Than to fall at His feet,
And the story repeat,
And the Lover of sinners adore.

"O the rapturous height
Of this holy delight,
Which I feel in the life-giving blood!
Of my Savior possessed,
I am perfectly blessed,
All glory and praise be to God."

The mysteries of salvation, as Luke 10: 21 says, are hidden from the wise and prudent and revealed unto babes. "The world by wisdom knew not God" (1 Cor. 1: 21).

The impartation of spiritual life sometimes comes like a rushing torrent from a deep mountain gorge. We were once an eye witness to such a scene. "A cloudburst! A cloudburst!" rang out through a sleepy little village in the foothills of the Rockies, and out

from between the mountains came a torrent of water rolling and tumbling like a huge monster, while the people, panic-stricken, fled to places of safety. Houses were swept away and much damage was done to property. The flood was the talk of the town for many days and months. Some had barely escaped with their lives, and preparations were begun at once to secure the safety of the town in case of another cloudburst.

When a person is genuinely converted there is great consternation among kinsfolk and neighbors, especially if there is any unusual demonstration, as was common in old-time conversions. When one has thus become the recipient of the resurrection life, the most common phraseology indulged in by the unconverted is that he has gone crazy. They know this is not true, but it is a subterfuge of the enemy to intimidate people and cheat them out of their blood-bought inheritance.

People are not always violently exercised when life from above is imparted, it is the exception, rather than the rule. It sometimes comes as the distilling of dew, and again as a gentle zephyr, scarcely discernable by those present, but there is no doubt in the minds of

the recipients, they know a vital change has taken place, and the exuberance of life manifests itself in some way.

"God works in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

"Deep in unfathomable mines
Of never failing skill,
He treasures up His bright designs,
And works His sovereign will."

JOY UNSPEAKABLE

A supernatural work in the heart always brings about new thoughts, desires, and aspirations. Who can tell the heights and depths and breadths of redeeming love! Oh the joy of a newborn soul enhanced by the first touches of the resurrection life! He sings,

Earth has lost its charms for me, since from sin
my soul is free,
Blithely as the birds of May, I go singing on my
way,
Trav'ling to the promised land, fed like them
from His own hand;
Wondrous love that keeps my soul ever pressing
toward the goal!

When my longing heart was blest and my soul in
Him found rest,
Ev'rything in nature sang, all the earth with
music rang;
On the shining, happy way I have vict'ry all the
day,
Loving Him who died for me, serving Him who
keeps me free.

The colors of the spectrum reflected by the flowers, the water, the atmosphere, inspire words by which to express the delights of the soul. Blue, green, yellow, red, etc., with their various tints and hues, help to tell the story of redeeming love. Although for six thousand years the earth has been under the curse, Satan has not succeeded in utterly devastating it. The flowers, the grass, the trees, as they spring from Mother Earth, tell of Christ's resurrection and His coming kingdom on the earth.

The little songsters, with their bright-colored plumage, with no conception of their real worth, and without knowledge of their Creator, speak to the hearts of men, and often succeed in capturing their thoughts and drawing them away from the things of time.

The birds and beasts of prey, as they pounce upon innocent victims and carry them

away to dark ravines or caves to be devoured, show how the enemy of souls goes about seeking whom he may devour. Nature has written many books in which the fall of man and the sacrifice that was made for his redemption are set forth, but before this book can be read and understood, one must have the divine illumination of the Spirit, otherwise he continues in ignorance,—of the earth, earthy, unable to comprehend spiritual things. Through the transmission of life to the soul, God opens blinded eyes and unstops deaf ears, and with the new creation in the heart, enables people to understand something of what the earth and its inhabitants will be after the curse has been lifted.

All the faculties of one's being should be used in the service of God. After one has been long in the bondage of sin, it is difficult to become accustomed to prayer and praise, and the enemy will do all in his power to hinder, but with persistent effort, it is possible to be an overcomer and have all one's powers used to the glory of God.

THE RESURRECTION

Christ rose from the dead on the first day of the week in the month Nisan (April). The

snows of the mountains had melted, the bees were humming and the birds were singing

their songs of gladness. Winter had put off her somber robes, and sunshine had taken the place of the chilling winds. This is true of

those who have received life from above. Instead of sighing and weeping, they laugh and clap their hands for joy.

The body of Christ had been placed in Joseph's new tomb and a great stone rolled against it and sealed. Guards were stationed at the tomb to prevent the disciples from stealing the body away. Jesus had told them that He would rise the third day. Many doubted His word, but a few dared to believe. The devil is still trying to keep people in a gloomy prison of doubt, and famish their souls.

To doubt means to be barred from receiving the resurrection life. In this godless world, guards are placed about those in whose hearts the good seed has been sown, to prevent it from springing up and bearing the fruit of the Spirit. All that Satanic agencies can do to prevent people from being resurrected from spiritual death is being done, but Christ, who is the firstfruits, not only arose from the dead himself, but will bring others out of spiritual death where they have long been held in thraldom.

In Joseph's tomb they laid Him, but death could
could not Him hold,

The bars were burst asunder, and we our Lord
behold;
The resurrection glory shines o'er the path today
Of those who love and trust Him, and e'er His
word obey.

Matthew 28 gives a thrilling account of Christ's resurrection. He had told His disciples that wicked men would crucify Him and that He would be raised up the third day. When He expired on the Cross, all hope that many had of His being the Messiah was lost, but others waited anxiously for the fulfilment of His word. They had followed His footsteps from day to day, and seen the transformation of many lives, which was the most convincing argument that He was the long-looked-for Messiah. Wonderful miracles were wrought. The blind had received their sight, the lame had walked, the lepers were cleansed, deaf ears were unstopped, the dead were brought to life, and the poor had the Gospel preached unto them (Matt. 11:4). This was all in fulfilment of prophecy, but now the last great test of faith on the part of the disciples had come. His life's blood had been poured out on the shameful cross, and wicked men had hounded His tracks and mocked Him until

His last breath, and no spirit of resentment or retaliation was shown. On the other hand, He prayed for His murderers, and saved a dying thief that was crucified beside Him.

Would He rise again, or would His claims prove false, as His enemies so much desired! Matthew tells the story in simple language: "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: FOR HE IS RISEN, as he said. Come, see the place where the Lord lay."

In spite of the schemes and intrigues of men, He arose, there was no power in earth or hell that could keep Him in the tomb when the time came for His resurrection.

CHAPTER XVIII

FASTING BENEFICIAL TO BOTH SOUL AND BODY

MUCH IS SAID in the Scriptures about fasting, a duty required of all who would make the Christian race. In the Old Testament we have the account of Nehemiah's fasting and praying before he was sent to rebuild the walls of Jerusalem. God heard his prayer and touched the heart of a wicked king in his behalf.

When Haman had planned the destruction of all the Jews, Queen Esther called a three days' fast, and prevailed with God for her people. The result was Haman was hanged on the gallows he had made for Mordecai, and the Jews were spared and their enemies destroyed.

When Ezra was on his way to build the temple and needed help against his enemies, he called a fast by the river Ahava and God was entreated.

David said, "My knees are weak through

fasting; and my flesh faileth of fatness" (Psa. 109:24). There are other examples of fasting where those who subjected themselves to rigorous self-denial triumphed. At one time Daniel ate no pleasant bread for three weeks, at the end of which he was visited by an angel. At another time he and others of the Hebrew captivity lived on pulse and water for many days. And thus the Old Testament abounds in examples of fasting.

BILL OF FARE CHANGED

When the children of Israel were led out of Egypt, they had depraved desires and appetites, and God completely changed their bill of fare. They had been accustomed to food that was a hindrance to their spiritual life and had no idea what it would mean to subsist on a different diet. As soon as the change was made they murmured and complained against Moses until God's wrath burned against them. They longed for the flesh pots of Egypt, and said, "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with

hunger"(Ex. 16:3). They were like many today, they did not understand that more people die from overeating than from a lack of food. It took time to get their appetites under control. They were like hungry beasts, but God refused to let them choose the kind of food they craved. He rained manna from heaven until it covered the ground like white frost. "Man did eat angels' food" (Psa. 78). But they were dissatisfied and almost ready to do violence to Moses. They seemed to forget that God had anything to do with their deliverance from Pharaoh, or the food that had been provided for them.

Humanity has not changed. The same principle that was in the hearts of these depraved Israelites is swaying the multitudes today. Millions of animals are slain every year to satisfy carnivorous appetites. This is the result of the curse of sin and its effect upon the human race. Flesh was not the diet originally intended for him, and the permission now is given to eat it only in moderate quantities. People with refined tastes and spiritual sensibilities, in many cases are discarding it altogether. Proverbs 23: 20-21 says, "Be not among winebibbers; among riotous

eaters of flesh: For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags."

Overeating causes drowsiness and stupidity. When the system is laden with heavy meats, the mental powers are dull and sluggish, all the machinery of the body is used in the digestion of an undue amount of food that cannot be assimilated. Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment" (Mark 12:30). No one can do this who is continually taking into the system that which is a burden to it. The laws of nature forbid that an over amount of food should be taken into the system. After these laws are disregarded, the whole being has to suffer as a consequence. It is difficult for any one to grasp spiritual truths under these conditions. Light and truth may be flashed upon the heart, but the natural man with his fleshly appetites and desires will fail to comprehend it.

SPIRITUAL STUPIDITY

We have wondered why so many professed

Christians are so ignorant of spiritual things, and have usually found it due to unrestrained appetites.

The disciples frequently approached Jesus on the subject of His eating, being solicitous for His welfare. He said, "I have meat to eat that ye know not of" (John 4:32), and this meat was to do the will of Him that sent Him.

When the devil tempted Jesus to turn stones in bread, He said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). Imagine the Son of God if He should have given away to the flesh. He would have lost His divinity and become one of Satan's arch-princes. He made the fight against the world, the flesh and the devil, and came out more than conqueror, and His followers are supposed to do as He did. In what sense are modern professors following His example? If it was necessary for Him to fast and pray and to keep His body under, how much more necessary it is for those who have abnormal and depraved appetites to use every means possible to down

the flesh and develop true Christian character.

EXCUSES

The modern ministry has scarcely anything to say about the indulgence of the flesh. To exercise one's free moral agency in refusing tempting dishes is the duty of every Christian, but how few do it. Often people excuse themselves for over-indulgence on the ground that they had to accept the hospitality of others so as not to offend them. This is a trick of the enemy. Woe be to those who imperil their souls in trying to please others. Paul says, "For if I yet pleased men, I should not be the servant of Christ" (Galatians 1:10). If the standard is lifted up, those whose hearts are not right will be displeased. There is no way to avoid it. The friends of the world are enemies to God (James 4:4). It is always safe to take sides with God.

Man in his frailty fails to see how much there is in his nature that is contrary to true holiness. He often finds himself almost unconsciously compromising with the workers of iniquity, his spiritual senses have been so impaired through the fall that he does not see the evil in the things that would drag him down to the level of the unconverted. He is often

asked to participate in sinful amusements, and if he has not been denying the flesh, in an unguarded moment he will be overcome.

The dainties of the rich man's table should be shunned, as one would a sharpened knife. When once a person gives the rein to appetite and evil desires, he will soon find himself beyond the hope of recovery. The world, like a powerful magnet, is constantly drawing the soul from God, and when one fails to pray much and is given to overeating, he is sure to fall a prey to the enemy. There is nothing more beneficial for new converts than to fast; they will have a double battle to fight, the fight against the flesh, and with their ungodly kinsfolk and friends, who will always make a protest.

It is true there is one occasionally that will go to extremes in fasting, and such a one should be dealt with kindly and firmly, but where there is one of this character, there are multitudes who have failed to restrain their appetites.

Surfeiting (overeating) is one of the great sins of the age. All classes are equally guilty. We have seen the poor man's table loaded down with luxuries equal to those that

are served to kings and princes. The absence of etiquette and polished manners removed all restraint. The use of tobacco, liquor, and other stimulants are associated with overeating; one can imagine the results. The houses of shame are filled with those who put no restraint upon their fleshly appetites and desires. Lunatic asylums, prisons and penitentiaries become a necessity, as the result of indulging the flesh.

CHAPTER XIX

A MAN'S FOES—THEY OF HIS OWN HOUSEHOLD

ONE of Satan's most successful schemes to defeat those who start in the Christian life is to cause human relationships to stand between them and God. There is great strength in human ties and affections and it is the devil's purpose to manipulate and pervert them. When he succeeds in causing misplaced affections he has won a great victory. We know of no subject upon which more light is thrown in the written Word, yet most professed Christians seem to be utterly astonished when the truth is brought to them.

It is difficult to make young people see that parents whose affections are perverted become their most deadly foes. When one turns his back upon the world to follow Christ he will have all he can do to keep his eyes on Jesus, without having his attention diverted by carnal-minded

relatives, who are unwilling to relinquish their claims upon him. It is impossible to serve two masters; to serve God requires implicit obedience in all things regardless of human ties. The great God must have the undivided affections of the heart. Some are not able to understand what *all* means when they first enter the Christian life, but as they continue in Christ's love and service they will find it means infinitely more than they could comprehend at the beginning. There will be a glad response to the whole will of God and they will say:

> "Take my life, and let it be
> Consecrated, Lord, to thee;
> Take my hands, and let them move
> At the impulse of Thy love.
>
> Take my love, my Lord, I pour
> At thy feet its treasure store;
> Take myself, and I will be
> Ever, only, all for Thee."

One can see how a mother could hinder her child if her plans for his life are contrary to the Scriptures. Naturally, he would desire to please her, and if he has not a strong will and character he will yield to her entreaties at the awful expense of his soul's salvation.

When parents have not their children on the altar they persist in giving them advice contrary to the word of God and thus they become their worst foes. Many of course do not realize this, nevertheless it is true.

WANTED TO GO TO HIS FATHER'S FUNERAL

Luke 9:59-60 gives the account of a young man whom Jesus commanded to follow Him, "But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God." How different is this from the instruction given by parents to their children today, who, as a rule, have no thought of making a sacrifice in behalf of their spiritual welfare. Human reasoning would say for the children to stay with their parents as long as their services were needed, but this is not the instruction given in the New Testament. Jesus Christ has the blood-bought right to the first place in every human heart.

There have been many conjectures as to just what He meant when He said, "Let the dead bury their dead." The relatives of the young man were dead in sin, and no one who has passed from death unto life can fellowship such persons. The young man did not realize

what his peril would be in going home to his father's funeral. Satan had a trap for him among his relatives, and no doubt would have succeeded in catching him and holding him back from following the Lord. Some have the idea that the young man wanted to go and stay with his parents as long as they lived, but this cannot be true, he only asked to go and bury his father, and however unreasonable the refusal may be to some, the Lord knew what he would have to contend with, and that the enemy would be too strong for him. Therefore it was necessary for him to turn his back on friends and relatives. How shocking is such a course to those who are not surrendered to Christ! The human side alone appeals to them, they have no sympathy with any other.

The young man was ignorant of what he would have to meet. He had no conception of the opposition that he would have to face,—relatives, neighbors and friends to meet him with the argument that his place was at home with his widowed mother, that his services were needed to help support his younger brothers and sisters, etc. This argument of course seems very plausible, but the difficulty

is that it does not accord with the teachings of the New Testament. It matters not what man may say if it is contrary to the decrees of the Almighty. There is great danger that a new convert will not be able to resist these and kindred arguments, and thus, through human ties and influences, God's plan will be thwarted and his life's work a failure. In shouldering the responsibilities that his loved ones would lay upon him he would be deliberately setting God aside and choosing a different path from the one he had been commanded to take. Such a course would end in the destruction of his soul and those of others whom he might have been the instrument in God's hand of saving. "Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins" (James 5:20).

We have an account of another who also said, "Lord, I will follow thee; but let me first go and bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:61-62). We see here that Jesus did not grant his seemingly small request, which

was only to go and bid his friends good-by. Not one professed Christian in ten thousand can see any reason why Jesus should answer him as He did. The truth is, such persons know nothing of the rugged way the Master took. To follow Him means to be despised and rejected of men, and to be a member of the sect which the Jews in Rome told Paul was everywhere spoken against. It humiliates ungodly relatives to have loved ones identified with the people who are bearing the reproach of the Cross, hence they make a desperate fight to get them to lay down the Cross.

In going home to bid friends good-by, he would have encountered the same difficulties that the young man would have had to meet who asked to go to bury his father. In either case a person would come directly under the influence of those whom Jesus said were his foes. They are not foes in the general acceptance of the term, which makes them even more dangerous. People can do untold harm, who take advantage of human ties or friendships to misguide others. It may be unintentionally or because of a lack of spiritual light, but it makes them no less their foes, even though they may be trying to befriend them. It

is therefore dangerous for anyone who puts his hand to the plough to look back and confer with flesh and blood.

ESCAPED FROM A MOB

A young man converted in Pillar of Fire meetings in London, illustrates the above fact by an incident that occurred in his own experience. A few months after his conversion it was decided for him to come to America. His father and mother were bitterly opposed to the step he had taken. He supposed it was his duty to bid them good-by, but before he went he had a premonition that all would not be well. If he had known the scripture on the subject, he would have had better wisdom than to have gone. He was to leave at ten o'clock at night, after attending the regular services at the hall. Here his father and mother appeared with angry friends and assaulted our missionaries, their son included, pelting them with stones and bespattering them with mud. The young man's mother struck one of the missionaries with an umbrella. Someone called the police and this brother and others made their escape by climbing a stone wall. This was the final farewell he received from

his parents and friends. Would it not have been better for him to have gone on about his Father's business and said nothing to them, knowing, as he did, their opposition to the course he had taken?

JESUS IN THE TEMPLE

When Jesus was twelve years of age, His parents took Him up to Jerusalem to the feast of the Passover. When they returned, He tarried behind them in Jerusalem, and Joseph and Mary knew not of it. "But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him" (Luke 2: 44-45). It was natural for the parents to suppose He was among their relatives or friends, but He was not found there. He had tarried at the temple and was found amidst the doctors, both hearing them and asking them questions. When His parents saw Him, they were amazed and asked Him why He had dealt thus with them, telling Him that they had sought Him sorrowing. "He said unto them, How is it that ye sought me? wist ye not that

I must be about my Father's business?" (Luke 2:49). They did not understand Him and wondered why He should have done as He did. How short-sighted they were, how utterly ignorant of His mission to this world! If they had found Him among their acquaintances, there would have been no cause for alarm, but this act was quite out of the ordinary, and no doubt caused much comment on the part of their friends.

We have the account where Jesus went to His own town to preach and they tried to kill Him by thrusting Him over the brow of the hill, but He escaped out of their hands (Luke 4: 16-32). He said, "A prophet is not without honor, save in his own country, and in his own house" (Matt. 13: 57).

DO NOT STAY AROUND KINSFOLK

It is an established fact that God's plan for His children is to pull them up and take them from among their own kin, and place them where their environments are entirely new. If people will walk with God, they must break with their old associates and surroundings. The Lord told Abraham to get out of his country and from among

his own kin. Abraham obeyed, not knowing whither he was going. He said, "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:2-3). Abraham could have accomplished nothing if he had not obeyed God and gotten out of his own country and away from his own kinsfolk. Lot, Abraham's nephew, accompanied him. We are not informed as to how this was brought about, but later we find Abraham in trouble on account of him. There was strife between their herdsmen, and a separation took place, after which Lot pitched his tent toward Sodom.

For many years, we have had ample opportunity to prove the Scriptures true on the kinsfolk question. Those who were the most tenderly endeared to us in the flesh have become our bitterest foes. From time to time our heart has bled from the cruel thrusts they have given us, but out of it all God has gotten the glory. He permitted us to pass through these experiences to prepare us to help others who are not strong enough to take a stand

against ungodly relatives and friends. Jesus said that He did not come to send peace but division; that there would be five in one house divided, three against two and two against three; that the father would be divided against the son and the son against the father, the mother against the daughter and the daughter against the mother, etc. When human love turns to hatred, there are no extremes to which kinsfolk will not go. In the days of the Inquisition, parents put their own children to death, and likewise children their parents. Mothers and fathers would join in the murder of their own offspring and see the fagots kindled around them. In the history of the earlier church, parents would turn their children who had embraced the Christian religion, into the streets to be exposed to all manner of brutal insults and to seek food and shelter where they could find it, and the condition of things is no better today where the reproach of the Cross is in question. In consideration of all the light that is flooding our pathway, and the scripture given on this subject, why do people persist in imperiling their souls by staying with their worst enemies? One reason why

God lets their hostility go unchecked is to force His own out from among them. No one can possibly be in safety who goes directly against the teachings of God's word. There may be some excuse on account of ignorance and wrong teaching, but there is no promise to those who are walking directly against light on this subject.

LOOKING BACK

Homesickness is often a great obstacle in the way of training persons for missionary work. When the spell seizes them, reason seems to have no place, and at this critical time, if they are wrongly advised by parents, teachers, or others, it may wreck their Christian experience. There is a time for all things, but every one who wishes to make a brave warrior should meet this issue and be an overcomer. God does not want any desire or passion to master one who has started in the Christian race. It is the privilege of all to have the reward that is promised in the seven overcometh, but there are many who lose it in giving away to homesickness and a desire to be with friends and relatives. The sole purpose of a Christian should be to keep in the will of God, regardless of his own desires or those of others.

Ungodly kinsfolk cause many, especially young people, to forsake their calling and lose their crown. People are loath to believe that the scripture on this subject means what it says. There are those who condemn thieves, liars, murderers, etc., but when it comes to yielding to the dictation of their relatives, many of whom are fighting God's people and work, they seem to think it of little consequence. It behooves all to watch and pray without ceasing, lest at some unguarded moment they fall a prey to the devil.

FORGETTING THE THINGS THAT ARE BEHIND

The thought of missing heaven and being ushered out into the blackness of darkness forever should be sufficient to cause people to forsake, in the Bible sense, their friends and loved ones in the flesh, and everything that this world calls good, considering them of small moment in comparison with the glory that is to be revealed at the end of the race. Paul says, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high

calling of God in Christ Jesus" (Phil. 3:13-14). After people have broken off from their sinful habits, they will often be tested to the extreme limit in leaving their old homes and associations. Paul said he forgot those things which are behind and pressed to the mark, and so must all if they expect to reach the goal. Jesus said, "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mark 10: 29-30).

"For whosoever shall do the will of God, the same is my brother, and my sister, and mother" (Mark 3:35). This scripture settles the controversy as to who our true relatives are. Wherever we find a person doing the will of God, the same is our brother, sister, father or mother.

CHAPTER XX

BEYOND THE REACH OF MERCY—ONE'S ENVIRONMENTS—SHOWING AMONG THORNS

WHEN Abraham pleaded for Sodom, divine retribution was delayed long enough for him to get his eyes open in part to the fearful condition of the wicked city. He had but little conception of the awful depths of iniquity existing in Sodom, and until he was better able to comprehend it and bear the calamity that was about to fall upon it, God restrained His wrath. He had to teach him, as He does people today, that the wickedness of the heart is far greater than it is possible for man to conceive. He is ever prone to look upon the exterior with its tinsel and glitter, and credit those who profess to know God with more sincerity than is due them.

The New Testament compares the heart to a whitened supulcher, full of dead men's bones

and all manner of uncleanness. Could anything be more revolting than a putrefying corpse! And yet this is the statement Jesus made with reference to false professors.

Abraham supposed that there were as many as fifty righteous men in Sodom, but that number could not be found. Six times he lifted up his heart and pleaded for the doomed city. What a revelation it must have been when he found that there were not ten righteous men in Sodom! God restrained him from asking the seventh time. Seven symbolizes perfection, if he had asked the seventh time, his petition would have been granted, but the Spirit forbade him, and he dared not make another conditional request. If Sodom had been spared, the workers of iniquity would have waxed worse and worse and hell would have reaped a still greater harvest.

PLEA OF MEN AND ANGELS WILL NOT AVAIL

There comes a time when it is useless to pray for an individual or a company of people. Mercy no longer avails for them, and God says, "Now therefore let me alone, that my wrath may wax hot against them, and that I

may consume them" (Ex. 32: 10). When Moses pleaded for his people, God deferred His judgments for a time, but later fulfilled His word. When the cup of iniquity is full, there is no power that can stay His hand. We have different accounts in the Bible where a plea was made in behalf of those who had failed to keep the commandments and God bore with them for a time, but later He fulfilled His word.

The fig tree on which Jesus pronounced a curse, symbolizes those with whom God will no longer bear. The husbandman pleaded for more time, so that he might dig around it and enrich the ground in hopes that it might bear fruit. His request may have been granted, but however the case may be, there was no turn for the better.

Believers must awaken to the fact that people in the last days are fast becoming reprobate to the truth, nothing will change the course of some of them and it is useless to waste time on them. False professors make all manner of excuses for those who are covering up sin in their lives, but such excuses should not be made by the children of light.

God changes not, He is the same yesterday, today and forever. There is but one standard, and as light flashes on the soul, all must live up to it.

A POLLUTED ATMOSPHERE

Men are given up to the works of the flesh to such an alarming extent that the very atmosphere is polluted with the odor of their uncleanness, until one becomes dazed under the shocking revelation of their iniquity. Those who were once free from moral pollution, after a time become insensible in great measure to their surroundings. Things take on a different coloring, and what was once repugnant to them does not seem so bad after all. Influence of this kind is thrown around young people in worldly associations in public and private schools. On entering institutions where all classes are admitted, they often shrink from things they are asked to participate in, but gradually they give way and their consciences no longer speak to them,—they become a part of the whole, having imbibed the spirit and life of such institutions. So it is in the modern churches. Those who once stood in the breach for true salvation have

ceased to struggle against the tide of worldliness and indifference, and are now endorsing sin in all of its gilded forms. When their testimonies were not received, they should have broken connection with the old church and made their escape. But they remained and have presumed on the mercy of God and continued to make a profession, but their leaders and the machinery of the church cannot save them. When it is too late, they will find that they sold the truth and helped to make up the company that throngs the broad way to destruction.

Christians cannot fellowship false professors, there must be a separation. The Psalmist said, "I am like a pelican of the wilderness: I am like an owl of the desert. I watch, and am as a sparrow alone upon the house top" (Psa. 102:6-7). He could have had fellowship with those about him if he had come down to their level. The Calvary route is one of separation and loneliness. This is a part of the price. We meet many who say, "Where shall we go, and what shall we do, if we break fellowship with the fallen churches and missions?" They have no conception of the peril they are in, and what it will mean to

miss heaven, or they would not consider any sacrifice to great to make in order to reach the goal.

When a child, we were told by our elders to keep good company or none at all, and we have never departed from this teaching. It was often written at the top of a clean, white sheet of paper and we were told to copy it many times. In so doing a lasting impression was made upon us.

Man is ever prone to overestimate his strength. His fallen nature leads him into presumption, and before he is aware, he is ensnared by the evil one and suffers fearful losses. After he has lost ground he is often unable to combat the powers that he once withstood, and becomes an easy prey to Satan's devices. Those who once had confidence in him lose it and his influence for good is gone.

Psalm 1:1 says, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Oh that people would be admonished by the inspired Word, and not counsel with the ungodly! To stand in the way of sinners means to block their way to eternal life. Wherever there is a mixed

assembly, we find the counsel of the ungodly, the way of sinners and the seat of the scornful. For a Christian to be found at such a place is exceedingly perilous to himself and detrimental to those who, through a better example, might have obtained salvation.

Lot and his family had lived in Sodom and looked upon the iniquity of the place until they were no longer shocked at the scenes of revelry and shame. It is true that the Scriptures say that Lot was vexed from day to day with the ungodliness of the place, and there may have been some difference between him and the other members of his family. His daughters showed the effects of life in Sodom after they had made their escape. Lot's wife looked back and turned to a pillar of salt.

Another figure of the fallen church is that of thorny ground, and to sow good seed in such a place will result in its springing up and being choked. There is only one way, and that is to plow deep and root out everything that hinders life and growth. There is no way to dispense with the Gospel plow,—not one that skims the surface, but one that roots out sin. A work done on the surface may look well for a short time, but sooner or later obnoxious

weeds and thorns will spring up and choke the good seed. The only way to make ground fruitful is to free it from every root of evil, in other words, sanctify it, then the good seed will grow and bring forth a harvest.

The fallen church is like a field of thorns. It is useless to sow where the good seed will be choked. The carnal mind is deeply rooted and it must be destroyed.

It is a true saying that misery wants company. The thought of a life of separation and loneliness is painful to the average professor, but those who know the fellowship of the Spirit consider it no sacrifice. The sanctified experience satisfies every longing of the heart, and desires communion with Christ more than the fellowship of the world.

While we speak of loneliness and separation, the true Christian always finds those whom he can fellowship. They may be those whom he himself has begotten in the Lord. Of all such he knows the fatherhood, and there is a tie that binds such hearts together that is more than human.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

"Before our Father's throne,
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

"We share our mutual woes;
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

"When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again."

CHAPTER XXI

SKILFUL WORKMEN NEEDED

WHEN Israel sinned God permitted their enemies to overpower them and carry them into captivity. There was no such thing as defeat for them so long as they were true to His commandments, but when they were unfaithful and disobedient they could not stand before their foes. Jehovah himself stirred up their adversaries to come against them and besiege their cities.

Jehoiakim, king of Judah, did that which was evil in the sight of God, according as his fathers had done, and greatly provoked the Lord to wrath (2 Kings 23). After he died his son Jehoiachin reigned in his stead, and while his reign lasted only three months, it was long enough to prove that he was no better than the rulers who had preceded him.

Nebuchadnezzar, king of Babylon, sent his servants against Jerusalem and besieged it,

and carried the young king and his mother, his servants, and his princes and officers to Babylon. God saw that Jehoiachin's reign would be no better than that of Mannasseh, who filled all Jerusalem with innocent blood, and He would not pardon.

The temple at this time was at Jerusalem as Solomon had built it. Nebuchadnezzar's servant took all the treasures and the golden vessels out of the house of the Lord, and cut the vessels in pieces. He also took the treasures out of the king's house, "And he carried away all Jerusalem, and all the princes, and all the mighty men of valor, even ten thousand captives, and all the craftsmen and smiths: none remained, SAVE THE POOREST SORT OF THE PEOPLE OF THE LAND" (2 Kings 24: 14). What a striking picture we have here of Babylon, the fallen church of today, which has carried into captivity all the princes, the craftsmen, the smiths, and men of skill in every vocation in life, and left none for the service of the Lord, "save the poorest sort of the people of the land!" All that were strong and apt for war were taken into captivity at the same time the treasures

of the house of the Lord and the gold and silver were taken.

GREAT RESOURCES

The fallen church, designated in the Scriptures as Babylon, has great wealth, as well as men and women of great skill and ability. There is no lack of either funds or people, in any department, but the New Testament Church suffers, just as Jerusalem did after it was besieged. It was left in poverty and without skilled workmen who could perform the service of the Lord.

The world puts a great premium on skilful laborers at the present time. One who has any ability or talents to speak of scarcely ever thinks of giving his services to the Lord. He is sought after by those who are anxious to make use of his accomplishments in the worldly church and business circles.

SIGNS OF THE TIMES

As time carries us on toward the tribulation judgments, we see, on every hand, the fulfilment of Daniel's prophecy, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased"

(Dan. 12:4). In the literary, scientific and commercial world, knowledge is increasing with great rapidity. Men are grappling with difficult problems today that a few years ago they would scarcely have touched. Wealth and honors await those who persevere. Civil, electrical and mechanical engineering, furnish a wide scope for professional men to make great achievements. The newspapers and magazines must have something to write about that will interest the public and keep the wheels of their business machinery running, and a person with a new invention leaps to fame.

There is an increasing demand for those who have made a speciality of some particular trade or vocation. Stupidity and ignorance are no longer tolerated. One must know "everything of something and something of everything." Those who are not familiar with the minutest details of their trade or profession, will be superseded by others who have left nothing undone to reach that degree of excellence that will bring them distinction and honor.

MODERN BUSINESS CONDITIONS

The corporations have at their command the best talent that the world can afford;

skilled men and women are found in every department of their business. They know all "the tricks of the trade." And while they carry an outward appearance of honesty, they are like Pharisees which make clean the platter, but within were full of all manner of extortion and excess. If young people who are thus engaged in the business affairs of the country would make an honest confession, they would admit that it is impossible to walk in the light of the Gospel and hold their positions. To break with their employers and their worldly associates, and especially to do so against the will of their kinsfolk and friends, is a great undertaking, and is more than most of them feel they can do. But if they make the race to heaven, they will have to do it.

NO MIDDLE GROUND

The enemy values skilled workmen much more than he does money, and he is determined to hold them in shackles as long as he can possibly do so, and unless a person absolutely pulls up his stakes and plants them on the Lord's territory, there is but little hope for him. The modern pulpits are filled with men, who have been trained in all the arts of the ministerial profession, outwardly representing themselves

as the ministers of the Gospel, but in fact ignorant of the first principles of salvation, and no more capable of helping a soul spiritually than one who makes no profession of Christianity at all. Like great vampires, they fasten themselves on the public, and suck away the very life blood of the people, and in the meantime get well paid for doing so. When will people come to their senses and truly serve the living God! How long will they be deceived, by false prophets while God is thundering in their ears the terrors of a broken law and trying to show them that His wrath is soon to be poured out upon the fallen church, whose coffers they are not only keeping filled with their gold and silver, but are doing even worse by giving their time and strength in its service! The fields of the Lord are white unto the harvest, but only here and there is a person found who is willing to enter in and gather the sheaves into His garner.

THE DESIRE TO DICTATE

There is a great demand for laborers from every class. Some, we find, are willing to go if they can plan their own time and choose their own kind of work, other-

wise they claim they have no call. When people work for men of the world they expect to obey orders, but they somehow imagine that when they enlist in the service of the Lord, they have a right to do as they please,—obey if it suits them to do so.

There is a class of people that have come out of the old church that refuse to recognize authority. When the privilege was given them to get out from under Babylonian rulership, Satan had strategy enough to push them them too far and make them recognize no law at all. They are like a hardmouthed horse, they take the bit between their teeth, and plunge ahead to their own destruction. James says, "Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth" (James 3:3-4). It is God's plan to turn about His servants without having to jerk and pull on the reins, but some have resisted until the reins have been broken and they are no longer held under control. It is a sad day when He gives

them the reins and says, "Go on, now, to the full limit of your own free moral agency." There is certain to be disaster sooner or later, and the lives of others are also endangered. When a horse breaks away in a public thoroughfare he is not only in danger of breaking his own neck, but of killing others. God wants people in His service whom He can manage. Not only persons of ability, but those of all classes who will recognize the authority of those whom He places over them. He chooses whom He will, and those who criticize His choice are in great danger. Promotion belongeth to the Lord. There is no combination of circumstances that can keep those down whom He wishes to promote. If this were more fully recognized there would be less strife for honors.

GOD APPOINTS RULERS

Nebuchadnezzar was driven from among the sons of men, and his heart was made like the beasts of the field, and his dwelling was with the wild asses, because he refused to recognize that God rules in the kingdom of men and that He appointeth over it whomso-

ever He will. Belshazzar knew all this, but did not humble himself, and he was weighed in the balances and found wanting. The kingdom passed out of his hand into the hand of Darius the Median.

The Lord does all He can to bring people into His service and to hold them after they do come, but when they persist in having their own way, the time will come when he will cut them off entirely.

When we look around us and see how many people have proved unfaithful, it is a great incentive to bear the burden in the heat of the day, and let the Master of the vineyard know there are those who will obey Him through weal or woe. Just to hear, when the shades of night are falling, the "Well done, thou good and faithful servant," will amply repay one for every sacrifice that he has made. He that is faithful over a few things will be made ruler over many (Matt. 25:20).

Who will answer the harvest call? Who will say, "Here am I; send me?"

There are those who've labored from the early morn,
Borne the burden in the heat of day,

Precious grain they've gathered through the weary
hours,
Who will help them bear the sheaves away?
When the sun is setting o'er the golden hills,
When the reapers gather one by one,
We will shout hosannas o'er the ripened grain,
When we hear the Master say, "Well done."

CHAPTER XXII

THE SCRIPTURAL WAY TO DRESS

THE SCRIPTURES give no uncertain sound on the subject of dress. People need not be in darkness as to what they shall wear if they wish to walk in the light of God's word. Paul says, "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works" (1 Timothy 2:8-10).

There never has been a time when the true saints were not distinguished for their plainness of dress. Methodists in their early history were known for their modest apparel. The Quakers also wore plain dress.

Carnality loves ostentation and display.

In this Laodicean church age we find professed Christians everywhere, wearing jewelry, gold rings, chains, bracelets, etc., the ministers themselves often setting the example. This shows how the church and the world are walking arm in arm.

We have heard people say, "I will give up my fancy dress and jewelry when the Lord shows me it is wrong." It would be just as reasonable for a thief to say, "I will continue stealing until the Lord shows me it is wrong to do so."

No one can follow fashionable hairdressing and be a Christian. Costly array is forbidden. Any material that is easily soiled is costly. Silks, satins, embroideries, laces, should be dispensed with. Women professing godliness should not bear the stamp of the world. Romans 12:2 says, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." To wear feathers, artificial flowers, and dead birds, on the hat, shows how far the heart is from God. The display of these things reveals the fact that pride controls the heart.

Light does not always come to the individual at conversion, and it may come before. Much depends upon the Christian training one has had. When the carnal mind has been destroyed one can have a full appreciation of plain dress. If the Holy Spirit has the right of way in the hearts of those who profess godliness He will not stop until they are clothed in garments that accord with their profession. It may take more time for some than others, but they will be brought to it sooner or later. It is impossible to imagine a true saint arrayed in the foolish paraphernalia of the world.

Satan stole the jewels of the heart in the fall, and it is his plan to make a substitute in outward display. Isaiah gives a most startling picture of the dress of proud women, he foretold how the daughters of Zion would go forth "with stretched forth necks and wanton eyes." The following is a description of their foolish adornment. "In that day the Lord will take away the bravery of their tinkling ornaments, * * * and their cauls, and their round tires like the moon, The chains, and the bracelets, and the mufflers, The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings,

The rings, and nose jewels, The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, The glasses, and the fine linen, and the hoods, and the vails."

THE BUTTERFLY AGE

With a prophetic vision Isaiah saw the butterfly age of women. Surely there never was a time when there were so many human beings of the butterfly type. When the weather will permit, the public places in the large cities are filled with people, and especially women, who are out to make a display of their finery. Go down the street on a sunshiny day and you will meet them in swarms, headed for the millinery shop or the bargain store, where there is a display of fancy drygoods of the latest designs. But there is no such thing as satisfying the carnal heart.

As the Gentile age draws to a close people are becoming lighter and more frivolous They seem to have no honest thought of the future or the awful punishment that awaits the wicked. They find great delight in sucking the sweets from the flowers of degenerated society. The ballroom, the theater, the card table, and other places of carnal amusement

BUTTERFLIES OF FASHION

afford them momentary pleasure, while their homes and families are neglected and turned over to the ravages of the evil one.

There are more depraved youths today than have ever been known before, and what else could be expected when the highest ambition of their mothers is to be butterflies of fashion, moving around in an atmosphere scented with cosmetics and the perfume of roses. The soft, thin fabrics, the dainty, tinted gowns, the high-heeled boots, the laces, ruffles, feathers and flowers, the jewels, the vails, the mufflers, and partly nude forms, all tell a story of God's coming wrath on the proud women of this age, that is too horrible to depict by word or pen.

God has pronounced His judgments on the men who are the companions of such women. Isaiah 3:25 says, "Thy men shall fall by the sword, and thy mighty in the war."

Many husbands are driven almost mad by the constant demands their wives make upon their purses in trying to keep up with the foolish fashions. We are confident that thousands of men are driven to criminality by the unreasonable demands of their families. Their salaries, however lucrative they may be, are

never sufficient to satisfy the whims of foolish wives, who love to be flattered and admired. Men are often forced under this pressure to begin the career of a gambler. Then follows the saloon, and it is not improbable for them to go to a drunkard's or suicide's grave.

"I saw her in her dotage, her false waves swept away
(1 Peter 3:3),
Her money lost, her husband dead, her children gone
astray!
No hope of God or heaven, no friends, no home, no
care,
No comfort from the Savior, no faith, no love, no
prayer.

I saw her on her death-bed; no fashion, pomp or show
Could cheer her dying spirit, or soothe her way to
woe;
The stylish gods of this world (2 Cor. 4:4), from
death gave no release,
She sank away in terror, she cried in vain for peace"
(Prov. 1:31).

We knew a minister's wife, who was one of these butterflies of fashion. Her husband's salary was sufficient to keep an ordinary family, but she was continually complaining. She wanted to be a society woman, and instead of holding prayer meetings, as she should have

done, she wanted to entertain. She had a peculiar fondness for kid gloves, which she always wore in the services. She said that she did not want to shake hands with the poor people, whose hands were always bare. What kind of children would such a mother bring up! Would it be possible for them to escape the snares of this world, reared in such a home!

Yet she is no exception to the thousands of mothers who make a profession of Christianity in the worldly churches. They move on in the giddy whirl of society unconscious of the awful doom that awaits them.

"I WILL SOON BE IN HELL WITH MY MOTHER"

A few years ago a young man went to the gallows in one of the Middle States. He was visited by a Christian worker, who did all he could to point him to Christ in his last hours. He nervously watched the hands of the clock, and as the hour of his execution was hastening, he said, "I will soon be in hell with my mother."

When questioned in regard to his mother, he said, "She was a member of the church." But he affirmed that she was not a Christian, with the argument that if she had been he would never have come to the bitter end he

was facing. We heard this story from the person who talked with the young man himself.

Think of the meeting of mother and son in hell, where devils mocked their pain and taunted them with the past. In hell where there is no ray of light to flash across the pathway of a soul, where there is nothing but remorse and despair. There will be no fancy dress in hell. The worm that will never die is there and the fire that shall never be quenched.

CHAPTER XXIII

DISCIPLINE

AFTER people have received salvation, there is much to be accomplished before they are fitted for service. The habits of years must be overcome. Many backslide because they were not disciplined before they were converted. In this age of apostasy, there is but little restraint, lawlessness is everywhere manifest. The Bible, by many, is looked upon as a relic of the past, and man-made traditions are substituted.

When the Hebrew children were delivered from bondage, they were placed under law as soon as they were out from under Pharaoh's rule. They had become so depraved in Egypt that they had to have rigid discipline. It was the thunderings of the law at Sinai that made them fear to break rank and return to the fleshpots of Egypt. If people are not strong enough to overcome their old habits, they

should have help. When children are allowed to break every law by which they should be governed under the parental roof, in all probability they will become criminals, and have to spend years in prison. By the time they have come to the years of accountability, their parents have no control over them whatever, and they are thrust out upon the world to be a menace to society. The older they become, the more difficult it is to enforce the rules that would check them in their downward course. If such children should get converted, most likely it would not be long until they would return to their old habits, giving way to the passions that once controlled them.

The desire of one to have his own way, opens the door for Satan to re-enter the heart and rule it. 2 Pet. 2: 10 says, concerning those who have turned from the paths of righteousness, that they "walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed." The above conditions are brought about by refusing to submit to discipline, even after people have been saved from sin. God wants to break up this tendency, and will do so if the laws governing the New Testament

Church are carried out. Then divine love and harmony will reign.

A mother who gives way to the whims of her children will shed bitter tears after it is too late to correct the mistake. It often takes grace to use the rod at the proper time, and the same principle holds good in the government of the New Testament Church. If a child is allowed to grow lax in his habits, he will soon be where there is no dependence to be put in him. He must be taught obedience and self-denial. Selfishness must be continually guarded against, which is the ruling principle in every unconverted heart. It often takes rigid discipline to make people see it, and even then it will take a desperate conflict to get it rooted out.

Slothfulness and a lack of diligence in business are great hindrances to spiritual development. If there is an unwillingness to stir one's self to greater activity by girding up the mind, and by a proper use of the muscles, one will lose the place it was his privilege to fill, and this may mean the loss of the soul. Many express their willingness to work in the Lord's vineyard, but refuse to be disciplined. Before David was fitted to rule over Israel, he had

ten years of rigid discipline, with an angry, jealous king upon his track.

There are those who have erroneous ideas as to what constitutes efficient service, and until they have gotten rid of them, there is not much hope of their becoming established, or of being used even in a small degree. It is a difficult task to undo the work of years, with such persons, and after having had much experience, we naturally shrink from it and look toward the younger generation as being more hopeful subjects. Those who have had plans for life definitely fixed in their own minds, would have to be placed in a crucible and a transformation made. There is not much probability of their submitting to such a test. They often come to our School to be trained, but virtually say, "You cannot teach us." People want to attend school more for the name than for any real good to be obtained. Any process of humiliation or self-abasement is rejected, and without these it is impossible to develop Christian character. When people refuse to submit to discipline ordered by the Holy Spirit, it is perilous, but many complain that it is bondage, that they must have liberty, etc. The result is, they fall back into their old

habits, and their last state is worse than the first. It is the privilege of every individual to have his own way for a time at least. There is no law to hinder any one from using his free moral agency. People may rebel against what seem to be hardships in the Christian life and enjoy having their own way, but it will mean banishment from the presence of God. We pity those who shrink from New Testament discipline. Instead of giving way to their own desires, they should brace up for the conflict.

We have known those who confessed that they had to be locked up in a penitentiary for a number of years in order to make them willing to submit to discipline; they felt that it was the mercy of God that caused them to be put where they would have to obey.

There is no peace for a lawbreaker, spiritual otherwise. Paul says, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17). The transgressor will reap the result of his folly sooner or later, and it is better far to submit to the refining

process than to weaken and turn back into the darkness of this world, where there is nothing to look forward to but the judgments of God that will devour His adversaries. "He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord . . . . . It is a fearful thing to fall into the hands of the living God" (Heb. 10 28:31). We see here what the end will be of those who have had light and turned away from it. They come face to face with those things which they must endure to make the race to heaven, but they draw back unto perdition.

God is too merciful to cast anyone away who has not had the opportunity of receiving spiritual discipline. Sooner or later everyone must come to the place of decision. He must either go forward or backward. The route of obedience and self-denial will take him up

the shining way, but when he shrinks from this and turns aside he becomes the bondservant of the devil. "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." When a person who professes to know Christ is found broadening out the way, it is evident he has no salvation. He has refused to be disciplined and taken his own course, which though it may seem otherwise is deliberately entering on the broad road which leads to death.

The disposition to choose one's own way is a most dangerous thing. God has seen fit to bestow upon man the power to choose for himself, and thus make him the arbitor of his own destiny. The end of every self-chosen career is the lake of fire and brimstone. How often God is compelled to say of individuals who refuse to obey His commands, "Let them alone, they have chosen their own course." They started out with splendid prospects for heaven, but turned aside to have their own way.

Many persons have the foolish notion that no one who has ever been converted can be lost, when the truth is, hell is made up of backsliders. Satan was once a bright angel, but

through disobedience and rebellion lost his first estate. His followers are legion. No one can reach heaven without giving up his own ways. The way of the Cross is a way of self-denial and suffering. The disciples were required to take a rugged track. They left all to follow Christ and laid their lives down in defense of the Gospel. A profession of Christianity meant something in those days when Christians were being fed to lions and converted into torches to illuminate a Roman amphitheater.

We meet those about us claiming to follow Christ who know nothing about denying self and giving all their time and strength to His service. They may have been converted, but having failed to walk in the light, they lost the Spirit and have nothing but an empty profession. No doubt they will expect to sweep through the gates of the new Jerusalem, but on the truth of God's word they will never enter those gates. "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

The devil is a great deceiver and through his prophets, he would deceive, if it were possible, the very elect. He understands the

tactics of destroying souls. His deceived followers are found everywhere, holding on to all they possess, unwilling to be taught of those whom God has placed in the breach in these last days, and very few will ever get their eyes open until they open them in the under world.

We are standing today upon the advance line of opportunity, and the battle between counterfeit religion and the true is waxing fiercer than ever before. The fight is almost in the last ditch and the time is short. May the Lord help people to submit to the discipline that will enable them to stand at their post of duty until He calls them from the battle-field to receive their reward.

CHAPTER XXIV

THE POWER OF SACRED VERSE AND SONG

THERE is no greater incentive to a holy life than sacred verse and song. We believe more souls have been reached through them than any other agency outside the Bible. Methodist hymns for more than a century have been used of God in the salvation of souls. When the spirit of inspiration came upon the Wesleys and others in the writing of hymns, God had a work to accomplish through these hymns, reaching farther than the human mind could comprehend.

Through them heaven has been enriched and hell robbed. There are no words that can properly express the effect an inspired hymn has upon a receptive heart. Music and words combined form a double weapon with which to combat the powers of evil. Whole congregations are moved and swayed under the influence of sacred song, often when

the simplest words are used, which without rhythm or music would have but little effect.

There is a stimulus in sacred music that makes the burdens and cares of life grow lighter. It is much easier for a person to let go his grip on the world and start to run the Christian race when his heart has been touched by soul-stirring hymns. The things of the world that are highly prized by him will appear very insignificant when his heart is melted under the power of song. As a sinner he sees his doom sealed, unless he repents of his sins, and when the words of soul-stirring hymns reach his ear, they have wonderful persuasive power and enable him to yield, whereas he might have become hardened under different conditions.

"O that my load of sin were gone!
O that I could at last submit
At Jesus' feet to lay it down—
To lay my soul at Jesus' feet!

"Rest for my soul I long to find;
Savior of all, if mine thou art,
Give me Thy meek and lowly mind,
And stamp Thine image on my heart.

"Break off the yoke of inbred sin,
And fully set my spirit free;
I cannot rest till pure within,
Till I am wholly lost in Thee.

"Fain would I learn of Thee, my God,
Thy light and easy burden prove,
The cross all stained with hallowed blood,
The labor of Thy dying love.

"I would, but thou must give the power;
My heart from every sin release;
Bring near, bring near the joyful hour,
And fill me with Thy perfect peace."

When words and music are wedded by the Spirit, they never die, but live on for generations in the hearts and minds of the people. The artistic blending of them touch the finer sensibilities of the soul and produce spiritual results that could not be otherwise obtained. Many of the hymns of inspired writers are spoiled by not having suitable tunes. The world is full of discord,—in heaven there is music and all things are harmoniously blended. When such music takes hold of a soul, there is a foretaste of heaven.

In the history of the early Methodists, preachers knew how to appreciate their hymn-

books. A circuit rider was considered well equipped for his duties if he had a Bible and a hymn-book in his possession. It was his duty to learn a few short, long and common meter tunes, so that he could lead the congregation in singing. Hymn-books were very scarce and the people too poor, as a rule, to buy them. The preacher would line the hymns, or rather read the verses, and the congregation would sing them. If they were familiar with the verses, it was not necessary to read them first. Often while the hymns were being read, and even before the sermon was preached, penitents would fall on their faces and cry to God for mercy, conviction having pierced their hearts while hearing the hymns read.

We know a preacher who once stood up to read a hymn when some one began to weep. He had not finished it when some one else began to sob. For a moment he was confused, and asked the persons thus affected if they could not forbear until he had finished reading the hymn, but the words had scarcely escaped his lips before a number of others were weeping aloud. He regained his presence of mind, closed the hymn-book and made an altar call without even an exhor-

tation. There was not room for all the people at the altar, and there were seekers all over the house. God used a few verses to open the flood-gates of heaven and bring about a great revival. Of course there had been prayer back of this revival, but the hymn was used to touch and melt hearts.

There are not many persons who study the hymn-book in these last days, not even the preachers, who have the shelves of their libraries loaded with all kinds of books, some of them written by higher critics and infidels. The reading of such books has a tendency to poison the mind and unfit a person to preach the Gospel. The highest ambition of a modern pulpiteer is to have a great library. If the young preacher's library makes a fair showing, it adds to his chances of getting a good (?) appointment. Nothing could be much more displeasing to God than the piling up of books and the spending of time on them that ought to be given to prayer and the study of the Word. If the preachers had the salvation of their people at heart, they would devise plans to teach them the Scriptures and also hymns. One or two good hymns committed to memory may change the whole course of a

person's life. The following hymn has been used to help young Christians especially to press toward the goal.

"My soul, be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.

"O watch, and fight, and pray;
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.

"Ne'er think the victory won,
Nor lay thine armor down;
The work of faith will not be done,
Till thou obtain the crown.

"Fight on, my soul, till death
Shall bring thee to thy God;
He'll take thee, at thy parting breath,
To His divine abode."

There is no way to bring out the life and soul of a hymn without being thoroughly acquainted with the words and music, however heartily one may enter into the spirit of it. The best results are not obtained without the freedom that comes in knowing the words and music. When there were only a few hymn-books placed in the

meeting houses, people had to commit the hymns to memory, and in this way they received the full benefit of the words. It is impossible to enter into a song service whole-heartedly and be in bondage to a book. We have thoroughly proved this in open-air meetings. The attention of the hearers cannot be had when the hymn-book is between the singer and the people. The worker must know the words he wishes to impress upon his hearers. He should be able to look his audience in the face and sing with the spirit and understanding.

Congregational singing is almost a thing of the past. Trained choirs are employed who have substituted operatic singing for the old-time Gospel hymns, and the souls of the people are left to perish for want of the bread of life on which their fathers and grandfathers subsisted. There are all kinds of hymn-books, some of which have but little Gospel in them. They have been prepared to suit the taste of the modern professor. The Methodist Hymnal has suffered a sad fate in having been revised so often.

There are too many people who act as mere machines in religious worship. Machines in the pulpit, machines to make music, and

machines to articulate the words. Hymns that were written by the Wesleys and others will root and ground people in the essential doctrines of the New Testament. If they study them under the light of the Spirit and the Word, they will believe in repentance, and the doctrines of the atonement—regeneration and sanctification — and they will not have a doubt as to the existence and duration of hell. If the ministry would only go back to the orthodox hymns and preach the New Testament, they would be able to defeat the powers of darkness and see souls liberated from the bondage of sin.

THE SONG OF DELIVERANCE

When the children of Israel were delivered from Egyptian bondage, Moses sang a song unto the Lord, in which all took part:

> "I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath He thrown into the sea. The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him," etc.

What could be more appropriate than to sing after such a marvelous deliverance!

David, Deborah and others sang the praises of Jehovah after He had delivered them from their enemies. In earthly warfare, victories are always celebrated by singing. During the travail of nations, the famous national airs have been born.

It is natural for people to sing after God has wrought a great deliverance for them. And especially is this true of those who have been brought out of the bondage of sin into the light and liberty of the Gospel. There is music in the soul, and an effort will be made to give expression to it in some way. Those who have never sung will try to sing, and will also enjoy hearing others sing.

THE VOICE

God has made the vocal organs to be used for His glory, and to neglect to do so is robbing Him of that which is rightfully His own. The sacrifice of praise is always pleasing to Him. All the powers of a redeemed soul belong to the Lord, and this includes the voice with all its capabilities. The Lord wants it used against the enemy to promote the inter-

ests of His kingdom in the hearts of men. Especially should the voice be looked upon as the instrument of praise to express the finer sentiments of the soul. When the mind and heart are dwelling upon the goodness and mercy of God, meditations will often be followed by outbursts of song which will fall like music from the upper world on the ears of those who are depressed in spirit or stricken with grief.

"A charge to keep I have,
A God to glorify;
A never-dying soul to save,
And fit it for the sky.

"To serve the present age,
My calling to fulfill,—
O may it all my powers engage,
To do my Master's will.

"Arm me with jealous care,
As in Thy sight to live;
And O, thy servant, Lord prepare,
A strict account to give.

"Help me to watch and pray,
And on Thyself rely,
Assured, if I my trust betray,
I shall forever die."

CHAPTER XXV

THE PUBLIC SCHOOL

IN this and the preceding volume, we have dealt more especially with the New Testament Church and its influence for good, contrasting it with the fallen church, showing the evil influence of the latter over those who are under its dominion. We feel that in justice to our readers we should devote some space to the modern educational system, more especially that of the public schools.

The general belief is that children must be educated, even though it be under conditions detrimental to their physical and spiritual welfare. This is contrary to the teachings of the New Testament. It would be better for them to be illiterate and have their spiritual interests looked after than to acquire much learning and lose their souls. Education is all right if it can be obtained under the proper condi-

tions, but it is certainly perilous to sacrifice the interests of body and soul in its behalf. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

The influence of the public schools and most denominational schools, upon the morals of young people is far from good. In the public schools there is no distinction made as to character. The young person whose morals have not been corrupted is compelled to associate with boys and girls who have had bad training and often given to vicious habits. The law provides no remedy, all must be treated as one great family. There is no other place where the young are compelled to associate with those of evil habits as they are in the public schools. Parents, who refuse to allow their children to keep bad company at their homes, send them to school to sit beside depraved youths during the hours of study and in the recitation rooms, and often to be with them for hours on the school grounds.

How could such companionship prove otherwise than disastrous? Separation is the fundamental doctrine of the Bible. The old

adage, Keep good company or keep none at all, has never lost its weight. And again, it is said that a person is known by the company he keeps. There is no way to counteract the evil influence of the public school upon young children. 2 Cor. 6:17 says, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." This applies not only to fallen churches, and secret organizations, but to the schools of whatever denomination where there is a corrupting influence. Association with degenerate youths will often do its work quickly, and leave the victim a physical, moral and spiritual wreck.

On such persons the Gospel message fails to take hold. There is usually little response to an appeal made by those who have their spiritual interest at heart. We do not wish to limit the power of God, but truly the chances for salvation are against them.

We have seen boys and girls,—products of the public schools,—from eight to fourteen years of age, mocking and scoffing in religious services. We could account for it in no other way than as coming from their associations. If they had resisted the pleadings of God's

Spirit for years, they could not have been more hardened.

The public schools in some instances are spreading a disease more insidious than leprosy, and every now and then the daily papers come out with incidents of shocking depravity that have been discovered in them. A daily paper on one occasion reported that thirteen girls from a public school in an Eastern city had been taken in charge for frequenting a house of shame. We have been told by teachers that the habits of some of their pupils were so vicious and appalling, they had been tempted to resign.

It is apparent that innocent children brought into contact with these evil associations cannot keep free from contamination,—if they have been converted, they cannot retain salvation and stay where everything is against them. The power of association cannot be estimated.

Educators tell us that the study of books is only a part of the course of study in school. The social feature has its part to perform, and therefore much to do with the development of character.

Time and space would forbid our setting forth the evils of most of the denominational

schools. Some, of course, are worse than others, and the pupils are even more depraved than in the public schools. While in some measure they are restrained, discipline of a most important character is wofully lacking. Many who attend these church institutions are outlaws and cannot be brought under subjection.

In a State University in the West, there were hundreds of students given over to such lawlessness, that those who were supposed to have authority over them were mere pigmies in their sight. While we were engaged in evangelistic work in the city where this university is located, they came out two hundred strong, determined to break up our meetings. The services were being conducted in the armory building, with from eight hundred to a thousand people in attendance. Night after night the police force were summoned to keep this herd of depraved humanity under control. They walked boldly up to the platform, ordered its occupants off and tore it down. Night after night efforts were made to conduct the services, with hundreds of people, anxious to hear the Gospel. It was finally decided that there was no way to

continue the meeting without calling out the militia. The university authorities and others were appealed to. They deplored the shameful way the students were conducting them, but declared they were utterly powerless to restrain them.

An attempt was made by others to hold a Gospel tent meeting in this city and the depraved youths who had associated with the young men of the university cut the ropes of the tent and let it down, while a sermon was being delivered. So much for evil companionship.

Some time ago, the students of a certain institution, in initiating a new student, strapped him to a railroad track and left him alone. A train ran over his body, killing him almost instantly. Those who had caused his death went unpunished, upheld, it is said, by members of the faculty. The only explanation given was that it was an unexpected train that killed him, that the hazers intended to return and release him before the time for the regular train to come through. But there happened to be an extra on the road. If the victim had been released and no other

harm had come from such an act, the strain of being strapped on a railroad track without power to loose himself was enough to shock his nerves and produce a physical collapse.

This is only one of the many instances of similar character that are practiced in colleges and universities.

The old church institutions have gone wild over athletics,and the craze has swept the country. In placing a young man in an institution where athletics are encouraged, he is subjected to all kinds of temptations. There is simply no limit to the extremes to which he may be induced to go. But why dwell upon these things. The spiritual life of these institutions has died out and nothing else could be expected.

The following article was taken from a Western daily:

SHOCKING DEPRAVITY DISCLOSED

MRS. G— INVESTIGATES STORIES TOLD BY GIRLS —SCHOOL CHILDREN ACCUSED—BOYS SAID TO BE PRACTICING CRIMINALITY WILL BE ARRESTED

A shocking condition of immorality among school children has been discovered by

attaches of the juvenile court. Half a dozen little girls, some of them scarcely more than ten years of age, and others near fifteen or sixteen, have told stories of depravity existing among their playmates, and the condition is appalling.

The investigation has given rise to argument on the old question of segregation of sexes in the school room, but the teachers and parents are not in favor of this. Teachers are inclined to lay the blame at the door of evening parties where kissing games are played, but the probation officer is of the opinion that the crimes are committed under the broad glare of the sun and that the hours between dismissal from school and the fall of night are the times selected by the depraved youngsters for their misdeeds. The probation officer is not in favor of the separation of boys and girls at school.

She said, "I am of the opinion that if mothers stayed home more in the afternoons so as to be with their children after school hours, they would have no complaints to make. The father is off at work, and the mother is down town, the children then make for the playground, and that is where the harm is

done. Let parents watch their young from the time the dismissal bell rings. Of course some mothers have to work and with them the case is different; but there are hundreds of mothers who never know where their children are until after dark.

"There is no more juvenile depravity than there has always been, and the school system is no worse; it is just that we are investigating it more thoroughly and unearthing these things." Mrs. G—— has just finished investigating the extreme cases, wherein confessions were obtained, and arrests of three boys will follow. These boys will be prosecuted in the juvenile court. *D— Post.*

The officer would lay the blame upon the home life, which no doubt is very deficient, but the difficulty is not all there. She says the conditions are no worse than they have always been, it is just that they are investigating more. There is no doubt but that investigation would do much to enlighten the people. The only remedy she gives is for parents to watch their children between school hours and dark. This would take the father from his work, and the mother from her care of the home or other duties, and even then it

would be impossible to remedy conditions, and the risk is certainly too great to run.

A recent high school scandal disclosed the fact that members of fraternities gave banquets where the young people of both sexes were found debauching themselves in drunken revelries. Investigation made by the police found their proceedings so shameful that efforts were made on the part of the authorities to keep the public from knowing the worst.

It is not our purpose to tell people what they should do. We must lay the conditions before them and they must act upon their own responsibility. The law makes it compulsory for children to attend school, and provision must be made for their education in some way. To defy the civil powers is unscriptural. Where there is a will there is a way, and we believe a proper adjustment can be made where all concerned will be satisfied. There are no doubt some conditions in which children might be permitted to attend certain schools without being morally and spiritually corrupted. We have found it true in our own experience, and can safely say that all who put their trust in God will find a way out of their difficulty. But it will take consecration and

earnest prayer on the part of all concerned. Scores of parents in connection with our work tell how their children have been delivered from the paw of the bear, in this school question. God has promised to open doors that no man can shut and to shut doors that no man can open. The Psalmist said, "For he spake, and it was done; he commanded, and it stood fast" (Psa. 33:9).

Years ago, the New Testament took the place of school readers, but now there are laws that forbid the reading of it in the schools. This certainly proves that we are fast approaching the winding up of the Gentile age. Roman Catholic sentiment has brought this about, and Protestants seem to be blinded as to what the outcome of such legislation will be. Parents and others will awaken to the situation when it is too late to make amends.

THE VALUE OF WHOLESOME LITERATURE

It is impossible to estimate the value of good books and papers, but so rapid has been the spiritual decline in the past decade, there is scarcely any distinction made between liter-

ature that will elevate and feed the soul, and that which depraves.

Professed Christians everywhere are bowing down to the newspaper god, many of whom plead poverty when asked to purchase a good book or paper. The influence of secular papers and yellow journalism is seen in the lives of their children. Then they wonder why they cannot control them and why they are drifting so rapidly into worldly channels.

Body, soul and mind must be fed, and failure to supply either with a proper kind of nourishment will result in disaster. Instead of keeping the daily newspapers out of the reach of the young and consigning novels and other inferior books to the flames, parents encourage their children to read them, by placing them within their reach, and thus irreparable injuries are made.

The worldly dance, foolish fashions, theaters, and cards are all closely associated with novels and newspapers, and then follows the saloon, brothel, gambling den, etc.

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